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PARISH "MISSIONS" BY THE DOMINICAN FATHERS.

BEING the oldest of the present band of Dominican missionaries in the Eastern States, I have been asked to answer the questions relating to missions proposed by the Editor of the AMERICAN ECCLESIASTICAL REVIEW.

I believe that few priests, if any, will question the benefits accruing to a parish from a well-conducted mission. Apart from the careless Catholics found in every parish, whom a "Mission" arouses to a sense of their religious duties, the entire parish experiences a wonderful enlivening of faith and an increase of piety. This is assuredly consoling to every pastor, whose duties and responsibilities include not only the conversion of sinners, but the quickening of the spiritual life among the devout of his flock.

Another important benefit derived from a mission, is the opportunity afforded to those whom ignorance, or shame, or even fear has led into sacrilegious confessions or marriages, of rectifying these abuses. Such persons are thereby enabled to enter again into the practices of their Faith. At the mission time the poor penitent is particularly well disposed to tell the whole truth, and to comply with the requirements of the Church.

I strongly believe in the "graces of the Mission;" that is, we believe that God gives special and extraordinary graces to a parish during a mission. Whether it is because of the generous indulgences of the Church, or because of a whole people turning to God, like the Ninivites of old, with their hearts bowed in sorrow and repentance; or

whether it is owing, in a measure, to the intercession of the holy founders and saints of the Order of which the missionaries are members, certain it is that great graces are given during the mission time.

The conditions that call for a mission are general or exceptional. As our Bishops see the great benefits that annual retreats confer on their clergy, to whom the duties of their sublime state are forcibly presented during these hours of profound and special thought; as founders of religious orders realized the usefulness and even necessity of retreats for their spiritual children, it cannot be doubted that the laity, who do not enjoy the rich advantages of the clerical or the religious state, should have, from time to time, the opportunity of withdrawing from the engrossing cares of this world, and of dwelling more particularly on those of the world to come.

In ordinary circumstances I believe that a mission should be given in a parish every second or third year. On this point, however, I refer to the utterances of the Fathers of the Second and Third Councils of Baltimore, and to the teaching of Benedict XIV.

An exceptional case may arise when, on account of some local trouble or dissension, a mission may be found of much benefit within a shorter period than two years.

Of the arduous and varied labors of the missions, the Dominican Fathers regard as of primary importance, the preparation and delivery of the mission sermons. We endeavor to present the truths of Faith clearly, forcibly, and consecutively, and in such language that we shall reach the whole audience. It is related of Henry Clay that he received what he considered the greatest compliment of his life from a poor old slave in Kentucky. After one of his magnificent discourses in that State, the negro approached him, and said: "Massa Clay, you gives us a mighty big speech—best I eber heard; and Massa Clay, I understood ebery word yo said."

We also believe strongly in the following advice of the late illustrious Archbishop Kenrick, of Baltimore, who said one day to a number of his priests, assembled in conference: "My

sons, in your sermons do not insist too much on the judgments of God and the rigors of His justice. Leave to God to manifest His justice, and take delight in showing the wonders of His unbounded mercy—a subject best calculated to draw the hearts of His people to love and serve Him."

Whilst mission discourses should, in our opinion, be delivered with great force and earnestness, it is not well to have them too long. The night sermons should not continue beyond an hour; the regular morning instruction should not, as a rule, exceed forty minutes, and the five o'clock "talks" should be as brief as five or eight minutes. This last-named limit enables the missionary to dismiss congregations in ample time for their morning labors.

Mere controversial sermons are seldom delivered by our Fathers. We seek the lost sheep of the House of Israel whose faith lives, though their works do not accord. Nevertheless we give from Scripture, the Fathers, the Councils, the reasons for the hope that is in us, feeling that an increase of light will encourage the repentant sinner in his efforts to lead a new life. Whilst we believe it necessary to denounce blasphemy, impurity and drunkenness with all energy, we seldom ask a whole congregation or audience to take a total abstinence pledge against drink. It seems to us preferable to leave to the confessional the disposition of each case as it is there presented.

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It is our practice to spend from eight to ten hours daily in the confessional, and during that time we are able to hear a large number of penitents. Twenty years ago we published a pamphlet entitled "How to Make the Mission." This little book, sold cheaply in quantities by the publishers, is available for the poor.[1] It is our custom to request pastors

1 Eight years ago this work was revised and enlarged. It now contains, in epitome, the result of many years' experience. By a careful study of this pamphlet, on which we strongly insist, the penitent generally comes well prepared to make as clear and concise a statement bearing on the number and species of mortal sins, as can be expected or demanded. Thus confessions are more quickly and more easily made, and the labor of the confessor is rendered comparatively light.

to procure this booklet, "How to Make the Mission," several weeks before the opening of the mission, so that the people may study it in advance, as a preparation for the mission, and as a well-digested and arranged method of confession.

Knowing that during a mission there is a tendency, on the part of many, to worry about past confessions, we seek to allay unnecessary anxiety, and, therefore, as a rule, we do not encourage general confessions. We take it for granted that the local clergy know and do their duty in the confessional, and that, therefore, there is usually no occasion for general confession. On this matter a few questions pointedly put satisfy us as to the necessity or advantage or undesirableness of a general confession in any given case.

With St. Alphonsus we are taught to show great kindness, pity, compassion and even tenderness to our penitents, especially to the poor and the uneducated. Mindful of the gentleness of the Master to sinners at His feet, we endeavor to avoid harshness, "snappishness," or any other manner that would confuse penitents, or deter them from freely unveiling their souls.

Realizing the advantages of a divided mission, we generally give one week to the women and one to the men, when the congregation is sufficiently large to warrant a separation. There is, however, no essential difference in the manner of conducting the services, further than the delivery of some special discourses adapted to the respective obligations of the two classes. At the beginning of the mission we announce a class for adults who have not made their First Communion, and one for "converts," but the latter we leave to be received into the Church at a later time, when the pastor may judge them sufficiently prepared.

The following is the order of exercises as observed by the Dominican Fathers in giving missions: 5 A. M., first part of the Rosary, Mass and a "short talk;" 8 A. M., second part of the Rosary, Mass and an Instruction; 7.30 P. M. instruction on the Beads, third part of the Rosary, mission sermon and Benediction of the Blessed Sacrament. Thus we insure the recitation of the fifteen mysteries of

the Rosary each day, and experience teaches us that the success of our work largely depends on the powerful intercession of our Lady, Queen of the Rosary.

The religious societies which we find established in a parish we endeavor to strengthen and increase. Whenever we are requested by the pastor, and the law permits, we erect the Confraternity of the Rosary, or the Holy Name, or the Angelic Warfare. All these confraternities are *Dominican*, and capable of effecting much good in a parish. In cases where we cannot formally establish these societies we affiliate those persons desiring to join one or more of them, to a branch elsewhere canonically formed.

We gratefully accept every assistance from the local clergy who render valuable aid (*a*) by having their sodalities and societies, the school-children or even the whole congregation unite in prayer for weeks before the opening of the mission; (*b*) by frequently announcing the coming mission and earnestly asking their people to prepare for it; (*c*) by distributing explanatory and exhortatory circulars in the church, drafts of which we furnish in advance.

The resident clergy may further co-operate and zealously, with the missionaries, by visiting the "backsliders" and urging them to attend the exercises. Assistance by the local clergy in the confessional we deem of great advantage, particularly when the numbers around the tribunal are greater than the missionaries can well hear.

We close our "Missions" by suitable exhortations and reminders, offering to the people the established means of perseverance. In this connection we emphasize the importance of good reading, believing earnestly in the apostolate of the press.

C. H. McKENNA, O.P.

PARISH MISSIONS.

THEIR FRUITS AND THEIR FAILURES.

(By a Priest of the Congregation of the Mission.)

I.—BENEFITS OF MISSIONS.

"He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."—St. James v. 20.

IF the conversion of *one* sinner covers a multitude of sins, great blessings will certainly attend the preservation, as well as the conversion of thousands.

In the fifteenth volume of his ascetical works, St. Liguori says:—"It is certain that the conversion of sinners is the greatest benefit that God can bestow upon man; but the conversion of sinners is precisely the end of the missions; for, by the instructions and sermons of the missions, they are convinced of the malice of sin, of the importance of salvation and of the goodness of God, and thus their hearts are changed, the bonds of vicious habits are broken and they begin to live like Christians."

Missions are intended also to preserve the good, to animate the faithful with greater fervor in regulating their lives according to the truths of our holy religion.

Some, indeed, may claim that these desirable ends can be attained without missions; hence, the question may arise: What is the advantage of missions since eloquent sermons are preached in the various churches every Sunday?

If the only advantage of missions consisted in what is generally understood by eloquent sermons, their utility might indeed be questioned, since pastors can give or procure eloquent sermons at any time.

It is true, the two-edged sword of the word of God preached at the night sermons in missions, has a powerful effect, especially when the eternal truths are forcibly and vividly brought before the minds of the people; yet the night sermons form but one class of the many advantages of missions.

Experience shows that still more lasting benefits result

from the course of instructions given at missions. The people carry home from these instructions something tangible, something calculated to guide their conduct in their daily actions.

The pastor, or curate, might also give these instructions equally as well as a missionary, but his first difficulty would consist in securing the attendance of those who stand most in need of these instructions. The extraordinary attendance itself, therefore, is no small advantage of missions. This attendance is not spasmodic; it is sustained, and even increases up to the very end of the mission, and often under very trying circumstances, such as early rising, loss of rest, self-denial, etc. Whatever may be the theory of this large attendance, we have to deal with the fact; but it seems an evident result of the special graces attached to the special vocation of missionaries.

In this matter of sermons and instructions, as well as in the reception of the Sacraments of Penance and Holy Eucharist, many abandoned souls can be reached in no other way except by missions.

It may be objected that missions are not beneficial because so many fall away after being reconciled to God. This is a senseless objection. We sometimes fall ourselves after confession, but we do not therefore conclude that our confession was useless or sacrilegious. The friendship of God is a priceless boon, even though it should last but one hour.

It may be said that missionaries absolve relapsing sinners, who would require a long probation before they could be safely absolved. To this we answer, that length of time is not the only means of ascertaining the dispositions of a penitent. At a synod of the Bishops of Flanders, held at Brussels, the following decree was made: "the confessor, in the case of great sinners, even when they are backsliders, should not ask that they should perform works of penance for a notable time, but he should, with the Christian Fathers, be mindful that God, in the conversion of sinners, considers not the measure of time, but of sorrow." St. Cyprian says that charity is perfected, not so much by length of time, as by the

efficacy of grace. And St. Thomas says: "God sometimes infuses so much compunction into the hearts of sinners that they instantly acquire perfect sanctity."

A confessor may indeed be displeased when his penitent dates his last confession from the last mission; but the case would probably be worse if there had been no mission. By listening to the sermons and instructions of the mission the people acquire a more perfect knowledge of God, a clearer sense of the importance of salvation, and a greater horror for sin; and if they relapse into sin, their conscience urges them continually to rise again.

St. Liguori says: "I hold for certain that, if among all those who have attended the mission sermons, any one die within a year after the missions, he will scarcely be lost." During the missions, many sinners give up their evil habits, as, drunkenness, impurity, cursing, etc.; they remove the occasions of sin, restore ill-gotten goods, repair injuries, extirpate all sentiments of hatred, and forgive their enemies from their hearts. In a word, an entirely different moral atmosphere exists in a parish during a mission; and if these desirable results do not continue, it is usually the fault of the local priests in not adopting the proper means to preserve the fruits of the mission.

The fact that many penitents date their last confession from the last mission is not a safe index of the good done even to relapsing sinners; because, out of the great number of penitents that say they were at confession a short time ago, it is certain that many are leading good lives *on account of* the last mission; and many who were at *confession* at the last mission, did not *make* the mission; many of them did not hear even one sermon or instruction; they did not put themselves to any inconvenience to be present at any of the public exercises, as Mass, Rosary and Benediction; and therefore they did not receive the grace of perseverance.

Again we must not for a moment imagine that missions are intended merely for *recidivi*. Missions afford powerful motives and means of perseverance to those who are already doing well. Many of those who at present are serving God

faithfully, might be leading scandalous lives had they not attended a mission. Many noble aspirations to a life of higher sanctity, and many vocations to the religious state and to the holy priesthood may be attributed to the graces of missions. Many of those who have fallen away from their religion would in all probability be good Christians to-day if the blessing of a mission had been procured for them before their fall.

In fact, few of us can look back upon the past without recalling some extraordinary grace received from missions.

A very special advantage of missions consists in the encouragement given, and the opportunity afforded, of repairing bad confessions. Some people, through gross ignorance, make fruitless confessions; others, especially where there are few confessors, conceal their sins through shame. The enormity and extent of this evil cries to heaven for a remedy. God, who often draws good out of evil, took occasion from sacrilegious confessions, to inspire the design of establishing the Congregation of the Priests of the Mission.

The beautiful and touching incident which follows, is found in Bedford's "Life of St. Vincent de Paul:"

"In 1616, he accompanied the Countess of Joigny, Madam de Gondi, to the castle of Folleville, in the diocese of Amiens. Vincent was one day requested to go to the village of Gannes, to hear the confession of a peasant who was dangerously ill. While on his way, it occurred to him that it would be safer for the dying man to make a general confession, as, although he had always lived in good repute among his neighbors, it would be a still greater security for him. The result showed that this thought was a special inspiration of God, who designed to show mercy to a perishing soul, and to snatch it from the brink of a precipice; for Vincent found that he who had lived with such a fair reputation was in truth burdened with several mortal sins, which he had for years concealed through shame; and so he had lived on, making sacrilegious confessions and Communions until the last, when God in His infinite mercy sent a stranger to confess him. The man made no secret of this, but openly avowed it in

the presence of the Countess and of others. 'Ah, madam,' said he, 'I should have been damned had I not made a general confession; for there were several gross sins which I had never before dared to confess.'

"These awful words made a profound impression upon all present, and led the Countess to exclaim, turning to Vincent: 'Ah, sir! what is this that we hear? Doubtless this is the case with many other poor creatures. If this man, who had so fair a reputation, was in a state of damnation, what must be the state of those whose lives are much worse? Oh, M. Vincent, how many souls destroy themselves! and where is the remedy for this?' It was a hard question; but difficult as it was, Vincent gave it a noble answer in the institution which grew out of this day's experience, and which did for thousands what he had done for this poor peasant.

"This event occurred in January, 1617; and, that the good work thus begun might go on and bear fruit, the Countess requested Vincent to preach in the church of Folleville, on the Feast of the Conversion of St. Paul, upon this same subject of general confessions. The effect cannot be better told than in the modest language of the Saint himself. 'I set before them,' he says, 'the importance and usefulness of making a general confession, and explained the best way of making it; and God gave His blessing to my discourse, and the good people were so moved by God, that they all came to make their general confessions. I continued to instruct and prepare them for the sacraments, and began to hear their confessions; but the crowd was so great, that, even with the assistance of another priest who came to my aid, there was more than I could do, and so the Countess sent to beg the Jesuit Fathers at Amiens to come and help us. We afterwards went to the neighboring villages and continued the same system.'"

In substance, mission preaching has been employed in every age of the Church; but systematic parish missions, as now understood, were commenced by St. Vincent de Paul. They are the outgrowth of his sermon to the peasants of

Folleville, preached on the 25th of January, 1617, the Feast of the Conversion of St. Paul.

Priests and laity have everywhere been astonished at the proverbial success of the Vincentian missionaries. The explanation of the success of their unpretentious efforts lies in the simple fact that the missions are the first object of their vocation.

The foregoing are some of the special advantages of missions. In general, missions increase the odor of faith and piety, and enable pastors to carry out any laudable design which they may have in view; as, building churches, establishing schools, organizing societies, etc. After a mission the people are more docile and more generous, both in contributing to the maintenance of religion, and in their duty toward God. They see more clearly their dependence on God, and therefore they feel more grateful to Him both for His temporal and spiritual blessings. A mission is to the people what a retreat is to the clergy, or to religious communities; it is a time of serious thought, as well as of special graces. The Holy Ghost assures us that the want of serious thought causes many sins: "With desolation is the whole land made desolate, because there is none that considereth in the heart." Jeremias xii, 2.

THE FATHERS OF BALTIMORE.

In the "Acta et Decreta," of the Second Plenary Council of Baltimore, we find a whole chapter on parochial missions, showing their great utility, and exhorting pastors to have them at stated times. On page 237 the Fathers say: "Valde animarum saluti promovendae prodesset, si in unaquaque dioecesi Missionarii instituerentur, quorum vel unicum vel saltem praecipuum officium esset Missiones, vel exercitia spiritualia statis temporibus variis per dioecesim congregationibus dare . . . . Si vero unquam pastorem aliquem hac in re suo officio deesse contigerit, ab Episcopo cogendus erit ad Missionarios accersendos; quod si non fecerit, ipse Episcopus eos mittat."

In the Appendix of the same work, the Fathers quote five pages from the writings of Pope Benedict XIV, strongly insisting on parish missions. The following is one of the many beautiful expressions of this great Pope, relative to missions: "Et profecto Viri Missionarii merito comparantur Joanni Apostolo, ejusque sociis, qui acciti fuerunt ex alia navi, ut operam suam praeberent Petro atque Andreae in mari laborantibus, ita ut non possent ob copiam incredibilem piscium retia deducere."

Various other Popes have highly recommended missions, and have heartily approved communities established especially for this purpose, granting in their favor many indulgences, the privilege of the Papal benediction, etc.

II.—CONDITIONS WHICH CALL FOR A MISSION.

Missions are necessary—when even a moderate number of parishioners are neglecting their religion, and cannot be brought to a sense of duty in any other way. At missions, many approach the sacraments who had not passed for Catholics at all.

Missions are useful; (*a*) when piety in general is somewhat on the wane; (*b*) when dissensions, or their effects, exist; (*c*) when a new parish is to be organized; (*d*) when a school is to be established; (*e*) before, or during any undertaking which requires generosity; (*f*) when some particular vice begins to gain ground.

HOW OFTEN SHOULD MISSIONS BE GIVEN?

Missions should be given every three years in city parishes, and at least every five years in smaller places. This is the opinion of all bishops, missionaries, and pastors, who value the salvation of souls. St. Liguori says: "An interval of three years is quite sufficient; for, ordinarily speaking, in that space of time many forget the sermons of the missions, many relapse into sin, and very many fall into tepidity. A new mission will renew the fervor of the tepid, and will restore God's grace to those who have relapsed." Three

years added to the age of First Communion children, mark for them an important period ; and in three years more their characters are formed for life. The pastor who defers missions beyond a reasonable time, is shouldering a fearful responsibility. "If, when I say to the wicked, thou shalt surely die, thou declare it not to him, that he may be converted from his wicked way, and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand." Ezech. iii, 18.

BASIS OF CALCULATION—enabling a pastor to ascertain how many missionaries are needed ; how long ; and whether a division is necessary, or useful.

$80 \times 5 = 400$ confessions per week, for each missionary.

The number of families multiplied by $3\frac{1}{2}$, approximates very closely to the whole number of communicants (all, married and single, who should make the mission). Divide this result by the seating capacity of the church.

No pastor should be timid in asking for a mission merely because his people are poor, or ungenerous ; for, even in such matters, a mission makes a great change, on account of habits of economy, industry, family unity, and other special blessings from God through the mission. Experience proves that the people willingly contribute to pay the expenses of a mission, and afterwards respond more generously to the calls of their pastors. I think no community would refuse a mission even where the offering would not cover traveling expenses. At least I can speak definitely for the children of St. Vincent de Paul. It is not their custom to say a word about money ; they are content with whatever offering the pastors think fit to give, or procure for them. The deficit in small places is made up in larger. If a surplus should remain after traveling expenses are paid, it is used to educate future missionaries.

RELIGIOUS ARTICLES.

The missionaries announce convenient hours for blessing and indulgencing objects of devotion, investing in the scapulars, explaining the indulgences, etc.

A proper supply of these articles should be procured in

time by the pastor. These objects help to promote faith and piety. The proceeds (usually upwards of a dollar net per family) help the pastor to defray the expenses of the mission.

III.—SKETCH OF GROUND WORK TO BE DONE DURING A MISSION.

1. *Sermons.*—As far as time will permit, sermons are usually preached on the following subjects, to be varied somewhat according to circumstances :—Importance of salvation ; mortal sin ; death ; judgment ; hell ; heaven ; delay of repentance ; mercy of God ; sacrament of matrimony ; cursing ; drunkenness ; impurity.

2. *Character of the instructions.*—The Sacrament of Penance, explained in all its parts ; manner of making confession, integrity, etc. ; some of the commandments of God and of the Church ; Holy Communion, preparation, thanksgiving ; the Mass ; devotion to the Blessed Virgin ; prayer ; Extreme Unction ; sick calls ; the souls in Purgatory ; Masses and prayers for the dead ; duty of parents. Special instruction for the children.

(One of our present Archbishops suggests that, at every mission, a sermon should be preached on vocations, and that the parochial clergy should treat the same subject at least once or twice a year.)

3. *Converts.* — Controversial sermons should not be preached at missions ; because the golden opportunity would be lost for giving practical instruction to our own people. Protestants are better converted by the practical exposition of Catholic doctrine, and by contact with well instructed Catholics. Converts should be referred to the pastor for a longer and more thorough course of instruction. Thus they will become acquainted with, and learn to confide in him who is to be their future guide. If the missionaries should receive them into the Church, they would afterwards be more liable to fall away, both on account of the briefness of instruction, and because they would probably be deprived of the acquaintance and the permanent help of the local clergy.

4. *Confessions.*—Confessions should not be heard until

some of the sermons and instructions are given. They usually begin on Tuesday morning, after a Sunday opening; and five days in the week are devoted to the work of the confessional.

After learning from the instructions when general confessions are necessary, when useful, and when hurtful, penitents should be allowed ample, but not useless, time to make general confessions, not only when necessary, but even when merely useful. Many souls may attribute their eternal salvation to the grace of general coufessions. The penitent should not be carelessly brushed aside simply because he is theologically fit to pass; because it is the penitent and not the confessor, who wishes to bring peace and happiness to his soul. The mission should not thwart its own ends, one of which is to advance in perfection those who are already doing well. Christians are everywhere to be found who aim at, and have a right to, a life of closer union with God.

It would be cruel to arouse fears in their minds by preaching higher aspirations, and then forget the office of father in the tribunal of penance. To hurry penitents on account of the large number, would be to imitate a husbandman who would fail to reap all his harvest because it was too abundant.

A father who looks to the happiness of his children, will listen to their difficulties, even when he knows that their apprehensions are groundless.

Neither the number of penitents, nor the shortness of time, nor the small number of confessors, should deprive the penitent of the privilege of making a general confession; but ample provision should be made to meet the wants of the people.

Average Number Per Day.—Eighty confessions per day for each missionary have proved high enough average for thorough work.

IV.—Failures.

No missions are failures in the sense that no good is accomplished by them; some may be considered failures;

first, because the work is not thoroughly done; secondly, because the parishioners do not make the mission; thirdly, because the results are not permanent.

Among communities that have a special vocation to give missions, no radical difference exists in the methods employed. Their missionaries are proverbially successful, and, when an occasional failure is reported, investigation will, in nearly every instance, show the cause to be a purely local one.

Two Causes of Failure.—Where the people are allowed to attend promiscuously, the mission is not, and *cannot be* thorough; because, in nearly every family, some one *must stay home* to look after the house and children. This one is usually a man; the women want to go, and the men, being tired, and neither so devout nor curious, gladly volunteer to mind the babies, and grown boys play hide and go seek in the mixed crowd. Whereas, when the women make the mission by themselves the first week, they act as missionaries the second week, and urge the men to make the mission, not allowing them to stay home, and the boys cannot so easily escape.

Necessity (mere want of church room) obliged the Vincentians to resort to the division; but experience soon proved that many other practical advantages resulted, which no theory can explain. The men invariably make the mission better when they have the church and the confessionals entirely to themselves. Hence, where circumstances will at all justify, the division should be made for the night sermons. Having two services, a division is unnecessary for the morning instructions.

Another cause of failure is insufficient time and inadequate help.

The pastor should obviate this by securing the proper number of missionaries, and for a sufficient time to do the work thoroughly.

V.—CO-OPERATION OF THE LOCAL CLERGY.

It would be unreasonable to expect a mission to be successful without the co-operation of the parochial clergy, both

preparatory to, and during the mission. The people should be reminded of the mission every Sunday for four or five weeks previously, not merely that all may know of it, but that all may be animated with the desire of making it well. A mere announcement is not enough, the people should be reminded that it is a time of special grace, and that it would be detrimental to themselves and ungrateful to God to neglect it. Reasons leading up to self-sacrifice, and to faithful attendance, should be given, like in preparing for a fair, or any other important event. A great deal can be done privately to contribute to the success, as gentle but persistent reminders to those who are likely to forget or neglect. These last will bring others whom the priest would hardly meet. So far from taking it badly, these poor men are pleased that the priest notices them, and they feel themselves more or less bound in honor by the promise which they make him to attend the mission.

This kind of work should be redoubled during the mission. Besides the immediate good done in this way, priests are preparing the way for future good by becoming acquainted with those who scarcely passed for Catholics at all.

No curate should ask for leave of absence during a mission. To do this would be to imitate sons of toil who would ask their father for free time in harvest because extra laborers are coming to help to reap the grain.

VI.—MEANS TO PRESERVE THE FRUITS OF MISSIONS.

1, Practical Preaching; 2, Instructions; 3, Societies; 4, The Sacraments.

So far from relaxing in zeal after a mission, a pastor should realize that he has only laid the foundation of his spiritual edifice. If he should sleep, the devil will sow tares amongst the good grain.

If he wishes to build systematically on the groundwork laid during the mission, he should have some definite object in view before, during, and after the mission; as, the extirpation of certain vices, the increase of faith and piety, or the

frequent and fruitful use of the Sacraments of Penance and Holy Eucharist.

The frequentation of the sacraments is the best means to the attainment of every desirable end. Every other means should lead up to this.

FIRST MEANS—PRACTICAL PREACHING.

No thinking priest can for a moment doubt from his knowledge of what should be done in the pulpit, and what is done, that many souls will cry for all eternity for vengeance against those who were appointed to speak to them in God's name. "I will require his blood at thy hand" (Ezech. iii, 18).

Can all say with St. Paul: "We preach not ourselves, but Jesus Christ our Lord" (2 Cor. iv, 5). To be "ambassadors for Christ," is a fearful responsibility.

The opportunities of speaking in God's name to the assembled people are few enough; they should not be wasted either by unduly elaborated, or unprepared sermons.

Cardinal Manning in his excellent work, "The Eternal Priesthood," says: "Most men do preach themselves—that is, their natural mind—and the measure and kind of their gifts or acquisitions come out and color and limit their preaching. The eloquent preach eloquently, the learned preach learnedly, the pedantic pedantically, the vain-glorious vain-gloriously, the empty emptily, the contentious contentiously, the cold coldly, the indolent indolently. And how much of the Word of God is to be heard in such preaching?"

Sermons are usually beyond the grasp of the average man. Cardinal Pignatelli, Archbishop of Naples, recommended to the preachers of the lenten sermons, to address the people in a simple and popular style; "for," says his Eminence, "the greater part of the people being illiterate, they derive no fruit from the sermons unless the language be accommodated to their capacity." He then added: "Perhaps you will tell me that the prescription is already written. I then answer, Oh! what a pity for the patients."

On this subject the Fathers of Trent say: "They shall feed the people committed to them with wholesome words, according to their capacity; by teaching them the things which it is necessary for all to know unto salvation, and by announcing to them, with briefness and plainness of discourse, the vices which they must avoid, and the virtues which they must follow after."

St. Francis de Sales said: "The preacher whose discourses abound in foliage, that is, curious thoughts and elegant expressions, is in danger of being cut down and consigned to the fire, like the unfruitful tree in the Gospel; whilst our Lord said to His disciples and through them to all His priests, that He had chosen them to bring forth fruit, lasting fruit."

Cornelius a Lapide, speaking of such orators, says that they sin mortally, both because they pervert the office of preaching to their own exaltation, and also, by preaching in a lofty and elegant style they oppose an obstacle to the salvation of so many souls that would be converted if they preached in an apostolic manner.

St. Teresa says: "The apostles, though few, have converted the world, because they preached with simplicity and with the true spirit of God; and now so many preachers produce but little fruit, because they have too much of human wisdom and human respect, and therefore few only of their hearers give up the habit of vice."

When the Word of God is preached with simplicity and earnest zeal, the effect is astonishing, especially when much of the Sacred Scripture is used, because then the Holy Ghost speaks. "Are not my words as a fire, saith the Lord; and as a hammer that breaketh the rock in pieces?" (Jer. xxiii, 29).

When numerous Scripture texts are well interwoven in a sermon, "the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv, 12).

St. Philip Neri used to say: "Give me ten priests with the true spirit of the apostles, and I will convert the whole world."

Father John D'Avila says: "The best rule for preaching well is to love Jesus Christ fervently."

SECOND MEANS—INSTRUCTIONS.

The people's stock of religious knowledge is usually overestimated. Many of them have forgotten the simple truths of the little catechism; some never learned them well.

Many people from cathedral parishes, and other large parishes, change their abode to some humble suburban parish; here it is astonishing to see the avidity with which they receive the explanation of the simplest catechetical truths.

As men generally fail in any business which they do not well understand, so ignorance of religion is the cause of many spiritual failures. "*Therefore* is my people led away captive, *because* they had not *knowledge*" (Isaias. v, 13).

In every church a regular course of instruction should be given for nine or ten months every year. If a special time cannot be found for this, on Sunday nights, or at the early Masses, then the sermons should partake of the nature of an instruction. An example of how this may be done is given on the 19th page of the Catechism of the Council of Trent, under the heading: "Application of the catechism to the gospel of the Sunday."

"The little ones have asked for bread, and there was no one to break it unto them" (Lam. iv, 4).

The people should be thoroughly instructed on Prayer—a great channel of grace, and a necessary condition of perseverance.

THIRD MEANS—SOCIETIES.

Every pastor should have a few well organized societies. They will be of great assistance in diffusing the spirit of

religion throughout the whole parish. If organizations prove beneficial in advancing temporal interests, they can, with similar energy, be made instrumental in promoting the cause of religion.

Societies bring the members themselves to the frequent use of the sacraments; and they are constant reminders, and salutary examples to the entire congregation.

Societies afford opportunities of giving special instructions where they are particularly needed; each class appropriates more of such instructions, both on account of the interest of the members in their society, and the practical nature of the instructions.

Societies for the young people present fitting occasions for inculcating particular virtues, and for pointing out dangers. Societies of married people offer excellent and frequent opportunities for thoroughly instructing parents in their duty towards their children; whereas, out of societies, they probably would not hear such instructions once in three years. All this would seem to imply extra work; yet it would lighten obligations; because the properly applied means would accomplish important ends. "The good shepherd giveth his life for his sheep."

In the pastoral letter of the Fathers of the Third Plenary Council of Baltimore, under the title "Catholic Societies," we read: "This is pre-eminently an age of action, and what we need to-day is active virtue and energetic piety. Again and again has the voice of the Vicar of Christ been heard, giving approval and encouragement to many kinds of Catholic associations. . . . Hence in the spirit of our Holy Father Leo XIII, we exhort pastors to consider the formation and careful direction of such societies as one of their most important duties."

FOURTH MEANS—THE SACRAMENTS.

"Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?" (Jer. viii, 22). St. Jerome answers:

"Because there are not priests to apply the necessary remedy."

Experience, as well as our religion, teaches that a salutary preventive, and a wholesome balm for the wounds of the soul, are found in the frequent use of the Sacraments of Penance and Holy Communion. It is the mind of the Church that the faithful approach these sacraments frequently; therefore, a pastor is not free to omit urging his people to use often these means of grace. "I will require his blood at thy hand." "Because thou art lukewarm, and neither cold nor hot; I will begin to vomit thee out of my mouth" (Apoc. iii, 16).

Not only the nature, but the effects of these sacraments should be explained; that they are to the soul what food is to the body; means of spiritual strength; union with God, etc.; that those who, through their own fault, do not frequently use these means, will certainly fall into mortal sin, and even into habits of sin. St. Bernard says: "On the day of judgment those poor, ignorant persons will appear to arraign those preachers who have lived on their bounty, but have neglected to heal the diseases of their souls."

The people instinctively feel the interest taken in them by their pastor, and gradually become molded according to his mind. The children especially should be trained, from the time of their first Communion, to approach the sacraments monthly. "Flamma pastoris lux gregis."—St. Bernard.

MISSIONS TO CATHOLICS.

FROM the opening service, when the people listen with holy joy to the loud call of warning, until the missionary's loving farewell, when all leave the church, their cheeks wet with happy tears, a good mission is a splendid manifestation of Christian faith and love. The thronging masses of men and women, the pale faces of terrified sinners,

the ecstatic thanks of pardoned sinners and of their wives and children, the holy consolation of the long hours in the confessional, the torrents of living waters tossing the souls of both preacher and congregation at the sermons—what memories of the battles of war or of politics can compare with these, which fill the glorious years of a missionary's life?

The timid are made courageous. If there be but a spark of faith left, the mission breathes upon it and it blazes into a living flame. It is the answer to the prophet's prayer; the cowardly are given heart, and the weak knees are strengthened. Weak before in the face of temptation, the soul now stands its ground bravely. The young, having been caught for a time by the intoxication of youthful liberty, are steadied, are compelled to think, to reckon with conscience and with God. The devout are emancipated from the tyranny of routine; the lukewarm aroused from their lethargy.

But the peculiar grace of the mission is the conversion of the sinner, the outright votary of lust or drink, the slave of money, or the victim of sloth. The repentance of hardened sinners and their permanent return to a life of virtue is the mission's special gift. The awakening of the religious sense in persons and classes addicted to vice is the main purpose of a mission. Eternity's endless ages, the Judge upon His throne, and death, the bailiff of the Judge, standing at the door, the dark gulf, silent, vacant, unmeasurable, impassible, between the joy of heaven and the torment of hell, these are the visions of the sinner's soul during a mission. They are ever accompanied by the pleading form of Jesus Christ, who wins His victory. Conscience, smothered with vice, breaks free and boldly storms the citadel of the sinner's heart, expelling the devil, the world and the flesh which had become masters there.

Hence the supreme need of a mission is first-rate preaching. One may not be an orator, but he must be a powerful persuader, a quality rather of the interior life than of outward training. To be a guide up the mountain side one should be a mountaineer. To bring men to think steadily of their

eternal destiny one must have a heart full of eternal motives. The voice which charms a sinner to the practice of virtue is attuned to the heart's full-voiced love of God. To permeate men's lives with motives supernatural and divine is the privilege of only a "godly" or a divine man. The great black mission cross, the lover's token, the soldier's standard, will point its gaunt, naked arm in contempt at a missionary who is but a half-hearted Christian, and will whisper in derision: "Thou whited wall!" A missionary is a man of God, or he is misnamed and out of place. A powerful speaker he easily becomes if he is a lover of prayer, spiritual reading, devout conversation, bodily mortification, holy humility. Let him be a man of sense and a true Christian, and then a man of the word he can hardly help becoming, for his vocation demands it. The people and the parish clergy expect good preaching and have a right to it. It is a trick to call people to Church at five in the morning to listen to stuff.

It takes men indeed, and men of God, to be the Holy Ghost's advocates for such a supernatural work as a mission, a work whose very success depends on its being made supernatural. Insist on the supernatural; call loudly for self-conquest in overcoming bodily comfort by steadfast attendance on the exercises; insist especially on the early morning service, just because it is the hard one—something hard done for God; accentuate fully the plaintive note of penance in all the first part of the mission; utterly repudiate the notion that the mission is given for the sake of gaining the indulgence, and maintain fiercely the reverse, that the indulgence is granted for the purpose of securing full attendance at the mission; elevate the natural motives and maximize the supernatural ones. Banish totally the huckstering spirit from the mission, its preachers and its people—do all this and you will make a success. It was in this spirit that St. Leonard of Port Maurice, a missionary for forty-four years, said: "My vocation is the giving of missions and solitude," the latter for prayer and study that the former might be fruitful. What makes a good mission is good sermons and instructions by good men; discourses resulting from

patient prayer and well directed study of Scripture and of the great models of apostolic preaching.

The pastor's part in a mission is in the highest degree important. He is related to the missionaries as the father of the family to the physician. The people may have ten thousand missionaries, but not many fathers. The parish church is the people's spiritual home, the pastor is the regular representative of religion, its aids are dispensed by him from infancy to old age, from birth to death, its doctrines are taught by him and its discipline administered as the ordinary magistracy of the Church. Salvation is in the parish, and the people are saved between missions. Hence, a good mission is one in which the priest and his parish organism are taken fully into account. They are the standard representatives of the means of salvation. He should feel this and act accordingly. Understanding, of course, that the missionaries know their business, he should not unduly interfere, but should give them every aid of suggestion, information, encouragement, reasonable criticism, honest applause. Especially should he be their forerunner. He should penetrate the people with the idea that God sends the mission for all, and that all are expected to attend it and to make it. His announcements of it should begin several weeks beforehand, should be made personally rather than by his assistants, should be peremptory as well as attractive, should be printed in the local secular journals as well as in leaflets for distribution. Public notice should be given that sinners not attending shall be visited by the clergy and individually solicited. Public prayers for sinners should be had for several weeks beforehand at all the daily Masses, in parish school and in Sunday school, and enjoined upon parents at family devotions. All this is often recommend by the superior of the mission in the preliminary correspondence—would that it were always carried out.

If a pastor secures a mission to fill the parish treasury, or because it is part of the regular routine, or because he wants the Easter Communions taken off his hands, he cannot complain if the effects are transient. The cultivation of the

Lord's vineyard cannot be let out on shares. A true pastor is the truest missionary. He is in a real sense the superior of the mission. I had rather be annoyed by the misdirected suggestions of a zealous parish priest than left totally alone by an indifferent one. Sometimes an old world custom divests the pastor of his badge of office, his stole, at the opening ceremony. I had rather see the head missionary hand over to the pastor his crucifix.

The clergy of the parish should stay at home and should attend the exercises. Nothing edifies the people so much, nothing encourages the missionaries so much as to see the local clergy in the sanctuary during the early morning and evening services. It is furthermore a wonderful help to the preachers to have their topics seriously discussed with the pastor and his assistants. And nothing topples over the sinner's last defences so quickly as a call from the pastor and one of the missionaries to find out why he has not been attending.

The pastor should have a plan of campaign against vice discussed and matured early in the mission, and should set to work at once to make the fruits of the mission permanent. It sounds too grotesque to be true, but something like the following has actually been said publicly to the people after a mission. "Now you have all been to the sacraments, and I don't want to see sign or sight of you at confession till your Easter duty." Or this: "Now that the parish is in a good state, I'll take a trip." When the mission preaching ends, the mission results begin. More earnest parish preaching begins. Personal attention to particular cases begins after the mission and ranks high. Special attention to societies is necessary, with particular reference to new members. The war against vice and its occasions is hotly renewed—against saloons, public and forbidden dances, bad plays and shows, obscene reading and pictures. Antidotes and preventives of vice must be provided. Looking after those who relapse, encouraging them to renewed efforts, is a golden work after a mission. The weak spot in a mission is the failure of perseverance. Like many a showy piece of cloth, the mission

as it wears sometimes develops the presence of shoddy. I do not refer to the want of perseverance arising from occasional carelessness of the local clergy, but to defects in the mission itself. Nor do I deny that the expectations of results are sometimes extravagant. But the mission itself is often ill calculated to secure permanent effects. This not seldom arises from its having been too short. The patient is cured of his disease and then dies of collapse ; he was dismissed too soon from the hospital. The custom of dividing a mission between the sexes, compulsory as circumstances have sometimes made it, necessarily confines the preaching to one short week, and the Saturday night sermon is often sacrificed to the supposed exigencies of the confessional. Now there can be no doubt that hearing the word of God is the supreme good of the mission, for the sacraments can be had at any time. Each sermon or instruction omitted from a course already reduced to starvation limits is just so much taken from perseverance in the memory, will and understanding of your penitents. Brothers, I would like to say to all missionaries, fight for every sermon and for every instruction. The word of God outranks all else in a mission. I had rather be dizzy-headed with a few hours longer work in the confessional than be shame-faced a year after when the pastor says: "Your mission did not wear well."

Another defect telling against perseverance is lack of judgment in dealing with the occasions of sin. The fatal diseases of the soul are chiefly epidemic and contagious. In America they are lust and drunkenness, and the spiritual health officers must disinfect the parish thoroughly before signing a clear bill of health. In matters of this sort, while zeal feeds the fires under the boiler, discretion holds the helm. Good sense tells us that if principles may be learned from books, conditions are known only by personal inspection and the testimony of witnesses. A sound exponent of moral principles may publish his book in Italy, but contemporary facts in America must be studied on the ground. Terms may be deceptive in such cases, for the names of things may be the same here as in France and their natures

quite dissimilar. Principles for dealing with the occasions of sin are universal, but the application of them is wholly local. Local customs, therefore, must be investigated by the missionaries, peculiar race traits considered, circumstances of labor and of recreation well understood, together with the personal and home enviroments of the people. What do the people read, how do they spend their leisure, what are the prevalent and what the occasional vices, *where* are they committed, what are the public and private amusements of the place?—Such questions are pertinent and necessary in preparing for the sermon on the occasion of sin, and for the treatment of penitents in the confessional. These two departments of moral influence, the word of God and the Sacrament of Penance, should work together better than they sometimes do. Often a preacher will condemn a class of sin-makers, such as venders of dirty literature, saloon-keepers and dance-hall keepers, to eternal punishment in his sermon, and will allow the wretches to palaver and whine themselves through his confessional to Communion—a burning scandal to the people. This is what St. Francis de Sales calls having the tongue longer than the arm. If you condemn a man's business you cannot approve the man. Consult the law of the American Church. Read what is said by the Prelates of the Baltimore Councils about the occasions of sin, and extract the spirit from the letter; this has the authentication of Rome's broad seal. Then use your own personal knowledge of things as they are here and now, with an intelligent application of the principles of morality under the steadying hand of common sense. Never fail to ask the local clergy, one and all, to testify of vices epidemic and sporadic, and of the circumstances, places, companionships, literature, racial and local customs forming their environment. Look into the press of the place with the same object in mind. One of the most important channels of information is the statement of both fact and opinion by good Christians among the laity. The devout wives, mothers, sisters and daughters of a Catholic parish are full of the Holy Spirit, and their decision on what causes men and women to

commit drunkenness and lust is testimony of paramount importance. Nor should one fail to take into careful consideration the efforts of secular philanthropists and their associations, the testimony of the police and the lessons of the criminal and pauper statistics.

The malady once known, the treatment is plain. All theologians agree that severity is the only charity in dealing with occasions of sin, general and particular; that credence is to be refused or most reluctantly given to promises made in such cases, this sort of human weakness as easily believing a lie as telling one. The knife and the caustic are here the whole art of healing.

And in public or private discourses the missionary should be the foremost truthteller of the Catholic Church. If there are any sinners to whom the mission should be a terror it is those who lead others astray. A panic rout is the end to be aimed at. Sometimes we find such a class lording it over the town and even the State. But the Church is given to save the people from them. They creep by degrees into a sort of toleration; even if the law turns upon them they actually claim sanctuary at our altars. They are "good fellows," generous (alas! at whose expense!), public spirited. They assume to be good citizens, claim to be good enough Catholics. They slip along because the pastor is young and green, or old and worn out, or newly come, or timid, or oppressed with debt, or with too large a parish to look at things sharply, or wearied and discouraged. A good mission will change it all, will isolate and stigmatize such cases, and the dance hall and the bar-room and the pool-room will be properly advertized to the people as plague spots to be avoided if perseverance is desired. Why should Achab be punished and Jezabel be left off?—the missionary should cry aloud against both that they are equally guilty and that "the dogs shall lick their blood on the highway."

The vocation of a missionary to the faithful is one of the highest. Whatever preserves the faith and love of Christ is next to that which bestows those saving gifts, and the missionary to the faithful ranks next to the missionary to the

unbeliever. It is, besides, a life of easy labor, one of the greatest activity and the least responsibility. The intervals of rest are brief, but they come often and they are real little vacations, the missionary dragging after him no half done work, no annoying details of duties incessantly renewing themselves, as it is the case with parish clergy. As a school of sacred eloquence the mission is unequalled, and from its constant repetition, affectionate criticism and imperative study there results in a few years a repertory of sermons and instructions copious and various enough for a life-time, together with the fluency and readiness due to continual public speaking. Meantime the holy ambition to a perfect spiritual life is never wanting, and is, in fact, quite requisite, if one is going to stand the strain of never living at home, fighting sin with all one's reserves of bodily and mental force, and always departing from the field of victory before the spoils of vain glory can be gathered in.

In conclusion, let me once more warn my brethren against shortening missions or dropping a single sermon or instruction. The ideal mission is at least of two weeks, followed by a week of doctrinal lectures in a public hall for the benefit of non-Catholics, the question-box in active use. But a good mission to Catholics is sometimes spoiled to make a poor mission to both Catholics and non-Catholics. The doctrinal instruction which opens the evening service, given after careful preparation and in a lively, kindly manner, and taken in turn by all the fathers, old and young, will do for all kinds of hearers a good work of persuasion. An intelligent treatment of the eternal truths, dealing generously in doctrinal and Scriptural proofs, will edify Protestants as well as convert sinful Catholics.

Another missionary element making essentially for perseverance, and one not seldom slighted, is the preaching of those sermons calculated to elevate the Christian's motives in the service of God. Tell me, brother missionaries, which is better calculated for perseverance, fear or love? Love, of course. Man is too noble a being to go far for good or bad from the stimulus of fear ; but for love he goes over the seas

and mountains and through fire and blood. Then let us preach God's love more than, perhaps, some of us heretofore have done. I forget what old veteran missionary it was who said to me in my early days that every sermon at a mission should be a masterpiece. But if there is to be any pre-eminence, let it be given to the discourse of the Mercy of God. If you must make sacrifice of a topic from want of time, never give up the loving kindness of the Good Shepherd. Appeal to the loving loyalty by a magnificent sermon on the two standards, the very marrow of the Exercises of St. Ignatius and a topic sometimes quite forgotten. The love of God, prayer, heaven, the veneration of Mary and of the Saints, Holy Communion—O ! why should not such subjects be the very soul of a mission, as they are the very life of the faithful Christian !

WALTER ELLIOTT.

AN ARMY CHAPLAIN IN THE CIVIL WAR.

(PART II.)

VERY early on the morning of Sunday, May 3, 1863, Father Corby celebrated Mass for his troops at Scott's Mills, not far from Chancellorsville, Va. A few boards were nailed together to form an altar under a spreading beech tree, and there, on the slope of a hill facing the brigade, the Holy Sacrifice was offered up. The sermon was a gem of brevity—the prayer, "God bless and protect my men !" for, before the function was over, the booming of cannon in the distance announced the beginning of a battle, and almost with the *Ite, missa est*, came the order to get ready to advance.

The chaplain went forward with the men, and when they were sent to the front—their usual position—they began to suffer numerous losses. Then was the priest kept busy. At first the wounded that could be reached were taken to the Chancellorville mansion, and there Father Corby stayed until the Confederates got the exact range of the building

and knocked Gen. Hooker down by striking a pillar of the porch against which he was leaning, killed the favorite horse of one of his staff, struck dead a soldier taking a drink at the well before the door, and toppled over the chimney. Finally, the building caught fire and burned to the ground, consuming a number of the wounded that had been carried there for medical treatment. Before this last named horror had happened, however, Father Corby had yielded to the tearful entreaties of his orderly, and had taken a position further to the rear.

The battle went against the Union forces, and thousands of them were wounded and thousands of them killed. From early morning until late at night the chaplain stayed on the field, doing all that he could for the suffering survivors of the engagement, until he was himself nearly dead with fatigue, nervous excitement and hunger. When he did rest from his labors he had no food with him and his terror-stricken orderly had disappeared, having obtained early in the day permission to retire to some safe place. Borrowing a horse from Col. Kelly, the priest rode miles in the rain that was pouring down, but still he could find no trace of his horse or of his man At last he crossed the river, and, after going on a few more miles toward the place of the morning's encampment, he discovered his servant safe and snug in a bit of woods. There he got something to eat. He was still quite exhausted ; nevertheless, he had to pass the night without shelter, under the trees.

A few days later, while the army was on its way to the camp at Falmouth, it halted early in the evening in a pretty dreary bit of country. The chaplain of the 88th New York was supervising the erection of the "fly" or roof of a tent, which was kept up by a four-foot pole in the center—the only shelter he had there and then—when some of his men, who had returned from a short foraging expedition, brought him word that there was a Catholic family living in a cabin not far away, who had not seen a priest for two years and whose youngest child was dying unbaptized. The soldiers requested Father Corby to visit the poor folk and christen

the little one. Accompanied by several of those who had brought him the news, he started, and after a long and rough walk he reached the cot, baptized the infant, and had a talk with the father and mother. Their place had been so ravaged by the contending armies that they had been plundered of all their goods, and were actually on the verge of starvation. The chaplain took up a collection for their benefit among his escort, not forgetting to contribute some dollars himself, and the sum total was a surprising act of charity from men getting only $13.00 a month, and earning even that pittance by exposure, marches, hardships and the frequent risk of mutilation and death. While his reverence and his companions were still at the house, a rain-storm came up, and they all started for camp on the double-quick. It became very dark of a sudden and the rain fell in long and heavy drops. They could not run very fast, for they had to traverse an old ploughed field, with ridges, matted with vegetation, and soft with mold. In their haste, they tripped and stumbled and fell, laughing at one another's mishaps, and taking comfort by turns out of Dean Swift's maxim, "The more dirt, the less hurt." When they made camp, they were soaked to the skin and covered with mud. Then Father Corby found that his orderly had put his blanket under the tent-fly in such a manner as to catch the rain, so that it also was saturated. He consoled himself with the reflection that he was better off than the poor fellows left in torture or lifeless on the field of Chancellorsville. So, pushing a bayonet into the ground under the center of the "fly," where the rain did not reach, and placing a lighted candle in that part of the weapon that fits on to the musket, he half reclined on one arm and read his Office for the day. Then, having finished his prayers, he slept in his drenched clothes and wet blanket for a few hours until the bugle called reveille.

When the army was on its way to Gettysburg in June, 1863, Father Corby celebrated Mass one Sunday morning on the top of a very high hill in Virginia—a "young mountain," the soldiers called it, beautiful with trees and shrubs, and

picturesque with boulders and masses of rock. Before leaving the place, they erected an immense cross to mark the spot where the sacred ceremony had taken place.

Early on the morning of June 29, the corps to which the Irish Brigade belonged, started from Frederick in Maryland and did not halt that night until about eleven o'clock. On that day they made the longest march of any body of infantry in any department during the whole war. They went fully thirty-four miles. When it is considered that they had shortly before been engaged in an exhausting battle, that they had been on the march daily for weeks before, and that they carried about sixty pounds—including musket, cartridges, provisions, shelter-tent and blanket—it was a marvelous feat of endurance. They halted in a ploughed field. Rain was then falling. Under an apple-tree, wrapped in a blanket, supperless, Father Corby spent the rest of the night.

On the afternoon of July 2 commenced the tremendous battle of Gettysburg. Gen. Lee had between eighty and a hundred thousand men, with more than two hundred cannon, while Gen. Meade had still more soldiers and a heavier battery of artillery. Just as the engagement opened, with the discharge of 120 guns from the side of the enemy, Father Corby proposed to give a general absolution to his men. Major-Gen. St. Clair Mulholland, then a Colonel in the Irish Brigade, furnishes this vivid picture of the memorable event:

"Now (as the Third Corps is being pressed back) help is called for, and Hancock tells Caldwell to have his men ready. 'Fall in!' and the men run to their places. 'Take arms!' and the four brigades of Zook, Cross, Brook and Kelly are ready for the fray. There are yet a few minutes to spare before starting and the time is occupied by one of the most impressive religious ceremonies I have ever witnessed. The Irish Brigade, which had been commanded formerly by Gen. Thomas Francis Meagher and whose green flag had been unfurled in every battle in which the Army of the Potomac had been engaged, from the first Bull Run to Appomattox, and

was now commanded by Col. Patrick Kelly of the 88th, New York, formed a part of this division. The Brigade stood in columns of regiments, closed in mass. As a large majority of its members were Catholics, the chaplain of the Brigade, Rev. William Corby, proposed to give a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was perhaps the first time it was ever witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped though the Everglades of Florida in search of the Fountain of Youth, or De Soto, on his march to the Mississippi, indulged this act of devotion. Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere Act of Contribution and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty and reminding them of the high and sacred nature of their trust as soldiers and the noble object for which they fought. . . . The brigade was standing at 'Order arms!' As he closed his address, every man, Catholic and non-Catholic, fell on his knees with his head bowed down. Then stretching his right hand toward the brigade, Father Corby pronounced the words of absolution:

"'*Dominus noster Jesus Christus vos absolvat, et ego, auctoritate ipsius, vos absolvo ab omni vinculo, excommunicationis interdicti, in quantum possum et vos indigetis, deinde ego absolvo vos a peccatis vestris, in nomine Patris et Filii et Spiritus Sancti.* Amen.'"

"The scene was more than impressive—it was awe-inspiring. Near by stood a brilliant throng of officers who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the peach orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever

sounded through cathedral aisle. The act seemed to be in harmony with the surroundings. I do not think there was a man in the brigade who did not offer up a heart-felt prayer. For some, it was their last; they knelt there in their grave-clothes. In less than half an hour many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance, was supplied in the incidents of the fight. That heart would be incorrigible, indeed, that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

"In performing this ceremony," adds Father Corby himself, "I faced the army. My eye covered thousands of officers and men. I noticed that *all*, Catholic and non-Catholic, officers and private soldiers, showed a profound respect, wishing at this fatal crisis to receive every benefit of divine grace that could be imparted through the instrumentality of the Church ministry. Even Major-General Hancock removed his hat and, as far as compatible with the situation, bowed in reverential devotion. That general absolution was intended for all—*in quantum possum*—not only for our brigade but for all, North and South, who were susceptible of it and who were about to appear before their Judge. Let us hope that many thousands of souls, purified by hardships, fasting, prayer and blood, met a favorable sentence on the ever memorable battlefield of Gettysburg."

By way of parentheses it may be related here that about a week after that engagement, a captain one day, during the march, rode up to his Reverence and said: "Chaplain, I would like to know more about your religion. I was present on that awful day, July 2, when you made a prayer and, while I have often witnessed ministers make prayers, I never witnessed one so powerful as the one you made that day in front of Hancock's corps just as the ball opened with one hundred and twenty guns blazing at us." The priest was tickled with the phrase "just as the ball opened" and delighted with the good impression made on this non-Catho-

lic officer by the ceremony of imparting absolution. He willingly instructed him in the faith, so far as he could under the circumstances, and gave him an invitation to call on him in camp for further information.

As Father Corby was the only chaplain with the Irish Brigade at Gettysburg, it is easy to believe that he had a most exhausting work to do during the three days of that terrific engagement and for nearly a week afterward.

The Army of the Potomac pursued Lee's retreating forces toward the Rappahannock. One morning, after marching all night, the Irish Brigade received orders at break of day to halt for breakfast. Just as the fires were lighted, a cannon-ball crashed through the branches of a cherry tree, under which Acting-Brigadier-General Kelly and Father Corby were waiting for their coffee. One of the officers near by remarked: "It's bad manners for the Confederates to call so early, even before breakfast." So a battery was hastily got in position to make them move on, and the men took up again their muskets to increase the effectiveness of the notice to quit served by the cannon. The skirmish cost the brigade their breakfast, for they could not rest in the pursuit with the enemy so close. Another encounter took place somewhat later in the day, and kept the Union soldiers on the *qui vive* as they hastened toward the river. It was well on toward dusk when Father Corby, two of the doctors and some men of the ambulance corps determined to break their fast. They could lay their hands on nothing in the way of food, except a few ears of corn that had been brought along for the horses. Turning aside from the road and halting, they made a fire and half roasted, half burned the corn. This they were eating with hunger for sauce, when a scout rushed up to them with the announcement that they were cut off from their own army by some Confederate cavalry. Directing the ambulances to proceed to Fairfax, the surgeons and the priest hastily mounted their horses and rode all night. Toward four o'clock the next morning they found themselves over the Occoquon River, safe from capture or pursuit. Then they dismounted, tied their horses to some trees, and, although it

was raining, they lay down and slept until seven, having had nothing to eat for two nights and a day, except a few grains of parched corn, and three hours' sleep in all that time. When they were again in the saddle, they rode on until they came to a cabin, where, on the promise of pay, they got a breakfast of fat pork, corn pome, and a drink made of burned peas. It cost them five dollars, and was pronounced by them to be one of the most delicious meals that they had ever tasted.

At Warrenton, Virginia, Father Corby found a small Catholic church. There also he met the widow of Admiral Raphael Semmes, who, although she assured him that he was "on the wrong side," gave him a small Mass stone and baked him some altar bread. With these the next day he offered up in sacrifice the Holy of Holies on the tented plain, sanctifying thus another spot in Virginia, as he had already hallowed hundreds of others in that State, and in Maryland and in Pennsylvania.

When the Union army went into winter quarters in December, 1863, the Government gave the survivors of the Irish Brigade, who had re-enlisted "for the war," free transportation to New York. The friends of the Command in the metropolis gave them a hundred thousand welcomes, tendered them a banquet in Irving Hall, and feasted and lionized them without stint or stop during their stay.

The spring of 1864 found the brigade back in camp at Brandy Station, on the north bank of the Rapidan, with its ranks so replenished with recruits that it was nearly as numerous as it had been in September, 1863.

Early in April, 1864, the services of Father Corby were invoked in behalf of a soldier named Dawson, belonging to a Massachusetts regiment, who was under sentence of death. He had wandered off from camp, gotten stupidly drunk on liquor that he stole from a residence in the neighborhood, and either he or one of two companions of his in his wild foray had committed a capital offence. They were not so stupidly intoxicated as he was, and managed to get back to their tents undetected. He was apprehended, tried by court

martial and sentenced to be hanged. He had been so good a soldier that the officers of his regiment did not want to see him executed. Accordingly nine of them drew up a petition to the President, and persuaded Father Corby to go on to Washington to present it in person. It set forth that the condemned had always, up to the commission of the crime, been an excellent soldier, that after his arrest he had had an opportunity to escape and refused to take it, and that he had won the Victoria Medal and Cross of Honor for bravery during the Crimean war. When the chaplain arrived at the White House and sent in his card, he was immediately admitted to the presence of Mr. Lincoln. With few words he made known the object of his visit, but the President was not disposed to heed the petition, for discipline had been too lax and the generals were complaining that he was too merciful. He promised, however, to consider the case, and wrote across the back of the document: "Set for the 25th of April." That was the date fixed for the execution. "Feeling that my case was about gone," says Father Corby, "I put in a few more pleadings. The President then asked what I had to say in extenuation of the crime. I answered that I could not say anything on that score, since the man had been tried by court-martial and had been found guilty; but I added that good reasons had been set forth in the petition for mercy and pardon. I showed that an actual injustice had been done, according to military standards, in keeping the man so long —some months—under sentence; the suspense he had undergone must be considered as unnecessary cruelty. Still the President was not inclined to grant the pardon, and said that suspense was more or less inevitable on account of the movements of the army. But, finally, I touched a tender chord. All who knew President Lincoln knew that he was a very tender-hearted man. I said, almost in despair of my case: 'Well, Mr. President, since I have seen from the start that it was out of the question to plead the innocence of this man or to say anything in mitigation of his crime, I have confined myself to pleading for his pardon; but, since your Excellency sees fit not to grant it, I must leave his life in your hands.'

This was too much. His tender heart recoiled when he realized that a man's life depended upon his mercy. As I started across 'the green room' to take my departure he turned in his chair and, throwing one of his long legs over the other, said: 'Chaplain, see here! I will pardon him, if General Meade will, and I will put that on the petition.' Then under the note, 'Set for the 25th,' he wrote: 'If General Meade will say in writing he thinks this man ought to be pardoned, it shall be done. A. Lincoln, April 19, 1864.'" Thanking the President, the priest withdrew, caught the next train and hurried back to camp. But General Meade would not consent to the pardon, saying that discipline should be enforced, and that when a pardon was to be granted the President himself should give the final decision. He, however, offered the chaplain another pass to Washington or the use of the military telegraph wires. General Hancock allowed the message to go from his headquarters. The telegram was sent, but it was never answered. It probably never reached the President, some subordinate having most likely in the multiplicity of affairs thrown it into the waste basket, or the imperious Secretary of War having cast it into the fire. Consequently the man was hanged according to sentence, but the officers who had tried to save him never forgot Father Corby's willingness to serve them, nor will his reverence ever forget his interview with Abraham Lincoln.

On May 5, 1864, the army, then under Gen. Grant, began the terrible Battle of the Wilderness, which lasted two days. The Irish Brigade lost heavily for, as usual, it was assigned to a position where the fight was certain to be fierce. On the 7th, Gen. Lee retreated to Spottsylvania Court House. On the 8th, Sunday, Father Corby and the Jesuit chaplain, Father Ouellet, managed to say Mass while both armies were making preparations for another engagement, as the Union forces were pursuing their adversaries and forcing them to conflict. The soldiers who had been seriously wounded, rejoiced at the opportunity to receive Communion, and those among them who were still able to be in arms approached the same Sacrament as if it were to be their Viaticum, for

they knew that numbers of them would most likely be dead in a day or two. It was a most solemn function.

On the 10th of May occurred the bloody Battle of Spottsylvania. It was the most sanguinary of the whole campaign. The two priests were kept busy all day long attending to the Catholic veterans who had fallen in the fray. They risked their own lives over and over again to give absolution to the dying. They beheld all the horrors of war. They gave themselves up to the work of their sacred ministry without thought of their own safety or comfort. Late in the evening, they met and began to look about for a place to pass the night. Near where many of the stricken had been collected, they found a little island, about fifty feet by thirty, dotted with pines, dry, clean, and covered with the odorous pine needles, which the privates were wont to call "Virginia feathers." The little Eden was separated from the main land by a stream four feet wide and three feet deep. Thanking their stars for the discovery of such a cozy nook, they heaped up a lot of the pine needles for a bed and counted on making this their headquarters while kept in that neighborhood. Then, after taking a bite to eat, they set out, lantern in hand, to revisit their patients and to hunt up the late cases, if any, that needed their ministrations. After going the round of their part of the field, they returned to their islet weary and drowsy, and, lying down on their improvised beds, they were soon fast asleep. In the morning they were literally covered with wood-ticks. "These vermin infested that spot," says Father Corby, "and turned our paradise into a land 'cursed to bring forth evil things.' These wood-ticks are of a livid color, a species of Acarus. They bury their heads and shoulders, so to speak, in the skin, and, as they feed on your blood, their heads swell inside the skin and their bodies swell outside. The body assumes the size and shape of a large pea, and to remove them you must break the body and leave the head bedded in your flesh. Father Ouellet and I had to go through this morning exercise by way of making our toilet. During the day we suffered terribly. The heads of those pests were still in deep and

caused a burning sensation that was anything but comfortable. That night we secured a quantity of salt and washed in water impregnated with the salt. This helped us some, but for many days we endured great pain. When perspiring the raw wounds filled with the perspiration and smarted so as to throw us into a fever and we passed whole nights in sleepless agony."

The Second Corps, of which the Irish Brigade formed a part, made a strategic move on the 12th of May by which they captured 3,000 men and 40 cannon. On the way they passed over some ground that had been contested for by the pickets and skirmishers on both sides in the previous battle, and they saw many dead bodies of Confederates still unburied. One man, mortally wounded but still fully conscious, looked at them with feverish eyes as they hurried by. Father Corby went over to his side, gave him water, found that he had never been baptized, instructed him sufficiently and administered the sacrament to him. Then doing what he could for his physical comfort, and cheering him with the hope of Heaven, the chaplain bade him good-bye and hastened after his vanished command, admiring the ways of Divine Providence that had so wonderfully accorded the boon of Baptism to that soul.

The two armies continued to fight off and on from May 4 to June 20, when the Union forces found themselves in front of Petersburg, Virginia, having lost 100,000 out of 160,000 men since they had broken camp some 46 days before. This fearful loss will give you an idea of what the soldiers had to pass through and their sufferings from marches in heat and rain (when even horses died from sunstroke and thirst), from the dust, the vermin, hunger, fever, the digging of rifle pits and fighting. The chaplain shared the exposure and privations of the men. When he could, he celebrated Mass; when he could not, he gave his prayers and his presence for the benefit of the troops.

Before Petersburg the Federal lines were advanced by degrees until they were so close to the Confederates that sharpshooters on the other side often got within range.

Once a bullet passed through Father Ouellet's tent near where he was saying his Office. Finally many of the soldiers made shot-proof shelters for themselves by excavating in the hillside holes just about large enough for them to crawl into and covering the top with logs.

On July 11 a summons came for the priest to attend a sick soldier at City Point, eleven miles away. Mounting his horse the chaplain started. At dusk he came to a mountain stream that had been swollen by recent rains until it had become a torrent and had broken down the bridge. Some soldiers, encamped on its bank, warned the Father not to attempt to cross it as it was swift and deep, but he replied that he was on a sick call and had to go over. "Well," said they, "pass over here to the left so as to avoid the sunken timbers of the bridge." His horse was strong and a good swimmer, so he reached the opposite shore in safety. Towards midnight, on his way back, he came to the same stream. After plunging in, he endeavored to guide the horse in what he thought was the best course, but the animal obeyed the bridle reluctantly and a moment or two later was stumbling over the submerged beams. Then his Reverence gave him free rein and the intelligent beast veered toward the right, got along without further mishap and reached land on the very spot where he had entered the water in the evening.

The third anniversary of the formation of the Irish Brigade was celebrated early in September, 1864, in the camp near Petersburg. Gen. Meagher was the guiding spirit of the occasion. Invitations to attend a Solemn High Mass were accepted by Generals Hancock, Miles, Birney, Gibbons, Mott and De Trobriand and by many subordinate officers with their battalions or regiments. A beautiful chapel tent was erected. The grounds near it were cleared and cleaned. Pine and cedar trees were planted around. Seats were built for the invited guests. About 9 o'clock the bugles sounded the summons to get ready and at 10 o'clock the Sacrifice began, in the presence of an immense concourse of veterans. It was offered up by Fathers Ouellet, Gillen and Corby. The *Asperges* was announced, not by a choir,

but by the bugles followed by a discharge of cannon. Then, under the direction of General Meagher, at the *Introibo* the bands played solemn music, the most appropriate airs they knew; at the *Credo*, there was another grand salvo from the guns; then the bugles blew again and after them the bands struck up; at the *Sanctus* the kettle-drums rolled out an announcement of the coming of the Lord; at the Elevation, the bugles woke the echoes, there was a roll of musketry and the booming of cannon saluted the God of Battles; after that the military bands played until the *Ite, missa est*, when guns, drums, and trumpets proclaimed the end of the Mass. Father Corby preached a touching anniversary sermon. After the function, the guests of the Brigade were invited to dinner. A speech of welcome was made by General Meagher. To it responded Major-General Hancock, who eulogized the brigade in the strongest possible terms, Generals Miles, Gibbons, Mott, Birney, and DeTrobriand. The last-named officer declared that the Irishmen in his command claimed him as one of themselves on the evidence of his name, which they insisted was only a Gallican modification of the good old Celtic patronymic of O'Brien. This declaration was greeted with boisterous applause. Thus with religious and social festivities the day was fittingly celebrated.

Father Corby spent the winter of 1864 at Notre Dame, Indiana, having been summoned home to take part in the election of a provincial superior of the Congregation of the Holy Cross for this country. Toward the end of February, however, he retured to his brigade. The members of it were delighted to see him again and gave him a cordial welcome. He remained with them from that on to the close of the war.

During the three years that Father Corby was an army chaplain, he managed to celebrate Mass frequently and to recite the Divine Office almost every day. He read his Breviary while going forward on horse-back, during halts for meals, and at night after every other call of duty had been satisfied. Except for the malarial fever, which he contracted early and which took him to the very point of death, he bore the hardships of campaigning without loss of health. His

ministry at "the front" had its consolations as well as its sufferings. The legion of souls that went to their judgment shriven by him and owing their probable state of grace to him, gave him fresh courage in times of depression, strength in weariness, and joy ineffable in days of peace.

With heartfelt thanksgiving for God's mercies to himself and his surviving companions and with grief and prayers for the dead who had fallen in the conflict, Father Corby attended the celebration of the twenty-fifth anniversary of the Battle of Gettysburg on the field there in July, 1888.

After the cruel war was over, the chaplain of the 88th New York Infantry bade farewell to the heroic Irish Brigade and returned to the classic precincts of Notre Dame. There as professor, training the young for the battle of life, and as priest, leading souls to spiritual victories, he still lives to demonstrate that "peace hath its victories no less renowned than war!"

L. W. REILLY.

NOTE.—Readers of the foregoing pages will be glad to know that Father Corby has made a book of his army experiences, entitled "Memoirs of Chaplain Life;" also that Rev. P. P. Cooney, C.S.C. is at work on a history of the services rendered by Catholic priests and Sisters to the cause of the Union.

LIBELLUM R'DI P. A. ESCHBACH.

Casus de ectopicis seu extra-uterinis conceptibus necnon de procuratione abortus—Auctore A. Eschbach, Seminarii Gallici in urbe Rectore. Pag. 45 et 11 in 8vo. Bibliothèque des Analecta Ecclesiastica.—Revue Romaine. No. 2.

Principale argumentum hujus libelli jam in fasciculo mensis Julii horum libellorum periodicorum communicatum est. Nova enim est editio duorum articulorum quos Rev. auctor primum ediderat in libellis Romanis periodicis *Analecta Ecclesiastica* inscriptis, mensibus Februario et Martio, ad confutandas solutiones in *hisce* libellis mense Novembri anni

praeteriti et hujus anni mense Januario datas, nunc additis duabus appendicibus, quarum una est responsio ad epistolam Klagenfurto ad auctorem missam, qua explicet quaedam de directa et indirecta occisione atque de defensione contra aggressorem; altera appendix post absolutum libellum distincta paginatione adjecta continet defensionem quam infrascriptus miseram Romam ad clarissimam Directionem *Analectorum* et qua repellere studueram impugnationes R. P. Eschbach eodem fere modo, brevius tamen, quo in *hisce* libellis mense Julio; sed continet defensionem meam cum animadversionibus cl. mei adversarii in ipsam hanc defensionem.

De quibus additamentis, quatenus res ipsa illustrari potest, pauca dicturus sum.

Dixeram ad meam defensionem:

I° Sequi ex operatione ista chirurgica praeter malum alioquin inevitabile bonum maximum;

II° Posse proin operationem illam tamdiu pro licita haberi, quamdiu *non constet* eam esse illicitam;

III° Videri probabile omnino, eam non esse directam foetûs occisionem, neque pro casu tantae necessitatis illicitam: idque allatis novis rationibus physiologicis comprobaveram.

Animadvertit igitur ad haec cl. adversarius meus:

Ad I. "Ad minima reduci bona, quae ipse (*i. e.* ego) tamquam maxima extollit," siquidem ea operatio, utpote periculosa omnino, vitam matris nullatenus in tuto collocet, neque spem baptizandi foetus offerat; nam "nonnisi foetus jam emortuos communiter inveniri."

Respondeo: Narrante adversario meo, anno 1892, Dr. Martin Bruxellis in conventu medicorum retulit "de 56 feminis ob ectopicam praegnationem a se excisis, in quibus semel et non amplius foetum adhuc vivum invenit." Sit, in reliquis omnibus non solum dubium, sed certitudinem mortis jam secutae adfuisse, etiam *unius* infantis aeternam beatitudinem habeo pro *bono maximo.* Atque si minus in tuto collocatur vita matris, hujus vitae servandae spes est tamen *bonum aliquod.*

Ad II. R. P. Eschbach animadvertit, de illiceitate nostrae operationis constare; nam "theologorum schola integra a remotissimis ad recentiora tempora docet et clamat, constare esse illicitum ex consulto procurare abortum, etiamsi in abortu extremum obtineatur remedium salvandi matrem." Atque repetit quod attulerat dictum Salmanticensium: "NEMO ADMITTET," simul laudans Sporer ejusque verba ex *Theol. sacram. p. iv n, 710:* "Certissimum est apud omnes, id (procurare abortum) nullo unquam casu vel causa licere, sive abortus intendatur propter se ut finem, sive solum intendatur ut medium propter alium finem, v. gr. ad conservandam vitam matris."

Ad quae *respondeo:* 1. Quid sibi velint "omnes theologi" jam alibi illustravi. Cautius et rectius Sanchez, *de matrimonio lib. II disp. 20 n. 7* de eadem re dicit: "constat apud omnes auctores *tota hac disputatione referendos*," sed statim addit alios tres qui stent a parte contraria.

2. Quod vero ad Sporer ejusque verba attinet, dolendum est, quod adversarius meus non attulerit quae idem auctor eodem loco, n. 712, habet: "At quid, si medicamentum adhibendum *aeque efficaciter tendat ad sanitatem matris et interitum foetus alioquin desperati:* poteritne adhuc licite adhiberi, applicari a medico, assumi a matre? Quidquid negent Corduba, etc., eo quod videatur directe procurare abortum et occidere foetum: vera est sententia affirmativa." Quae ad *nostrum* casum magis applicantur; nam in nostro casu operatio aeque efficaciter tendit ad salvandam matrem atque ad interitum foetus alioquin desperati.

3. Auctores veteres, quando directe procurare abortum in nullo casu, *ne ad salvandam quidem matrem*, licere dicunt, de *nostro* casu cogitasse, sine temeritate in dubium vocari potest. Quid potissimum spectaverint, disces ex Sanchez, qui l. c. quum dixisset, ob avertendum *imminens* matris periculum licere directe inducere abortum foetus nondum animati, pergit n. 10: "non tamen id admitterem licere ad vitandum periculum vitae, quod ex partu femina sibi imminere experta est, vel famae *vitaeve jacturam, quam probabiliter metuit detecto crimine.*"

4. Quibus explicatis, etiam apparet quid sibi velit quod in ultima pagina a cl. adversario accusor *gravissimae censurae in catholicam scholam reprolatae*, "utpote quae per tot saecula argumentis nihil valentibus nec quidquam probantibus innixa docuisset, ex consulto procurare abortum esse illicitum." Cujus rei accusor quia nolui admittere, ex iis quae theologi de abortu disputaverant, *nostrum* casum jam pro deciso habendum esse.—Verum in re cognata spectatissimos habeo praecessores, ipsam S. Poenitentiariam, quae anno 1872, pro deciso non habebat quod demum anno 1884 decisum est: illicitam esse etiam in extrema necessitate craniotomiam; quod concludes ex iis quae notavi in mea Theol. mor. I n. 848. Ceteroquin equidem non dixi, rationes a theologorum schola prolatis nihil valere ad probandum quod ipsi volebant, sed rationes ab adversario meo adductas, easque nisi ultima ratio physiologica persistat, nihil valere neque quidquam probare, scilicet ea nullatenus probare quae ipse probare debuit. Theses enim *suas* probare debuit, atque ita probare debuit, ut evinceret *meas* rationes ne probabiles quidem esse. Nam in hoc melioris sum conditionis, quod ad statuendam liceitatem alicujus actionis sufficiet ratio vere probabilis; ad statuendum peccatum, idque mortale, adversarius habet rationes certas atque convincentes. Num eas re ipsa attulerit, idque etiam seclusa sua ratione physiologica, lectori judicandum committo.

Ad III. cl. adversarius notat: "Cl. auctor non quidem solum de ectopicis, sed etiam de uterinis conceptibus dixit, lectorem ad suum opus Theologiae moralis remittens, ubi de his exclusive agitur." Ad quae *respondeo:* Quum remittam lectorem ad meam theologiam moralem, de abortu in genere non plus dixi quam quae ibi habentur. Rem autem ibi disputatam nunquam ita tradidi, ac si practicam securitatem et probabilitatem omnino evicissem. Aperte enim dico in omnibus editionibus: "*Ceterum in re adeo difficili rationes illas proposuisse sufficiat; num rem evincant, aliorum judicio relinquo.*" De casu autem *nostro* de quo quaeritur, sane fidentius locutus sum: neque sine causa; sunt enim graviores rationes quas attuli, cur in nostro casu habeatur occisio foetûs indirecta tantum.

Neque rationem illam quam in responso meo fusius exposueram, ex physiologia petitam—ex qua sane peti debet, sed non sine adminiculo ratiocinationis—adversarius refellit eo quod suas animadversiones hisce concludit: "Sinat itaque adversarius simpliciter praeterire quas fusiori calamo anatomicas et embryologicas notiones supra transcripsit. Non is utique sum, qui, quum ex professo de argumentis physiologico-theologicis disputaverim, notiones hujusmodi minus habeam. Istas tamen ad rem hic vel nihil vel parum facere, neque tales inveniri, quae certam de procuratione abortus scholae doctrinam obnubilent aut dubiam reddant, omnino puto." Equidem puto, eas ad rem nostram dilucidandam valere plurimum.

AUG. LEHMKUHL, S.J.

Exaeten in Hollandia.

ANIMADVERSIONES IN CONTROVERSIA DE ECTOPICIS CONCEPTIBUS.

Rogatus ut mentem meam aperiam de controversia circa casum de ectopicis conceptibus, in hisce periodicis libellis exorta et agitata, libenter et brevissime id faciam eo solum fine ut veritatis jura serventur, et ut, eliminatis iis quae ad controversiam non spectant, clarius appareat quid sentiendum sit de datis solutionibus. Displicet enim quod, non sine aliqua verborum acrimonia, ex una parte iterum instaurata fuerint argumenta contra certissimum aliquod doctrinae punctum, et ex alia suspiciones manifestatae fuerint de patrocinio indirecte iis dato a viris qui semper et fortiter illud denegarunt.

I. Et re quidem vera controversia haec quae ab initio tota fuit de ectopicis conceptibus, alio sane divertit; nam plura nuper hinc inde scripta fuerunt quae quaestionem de liceitate craniotomiae directe attingunt. Quaestionem istam prorsus solutam esse existimaveram ex eo praesertim tempore quo Romanae Congregationes plura dederunt responsa ex quibus certo conficitur craniotomiam habendam esse ceu *operationem directe occisivam*, ejusque liceitatem non amplius posse *tuto doceri in scholis Catholicis*. Immo fateor me nunquam hac de re dubitasse et jam inde ab anno 1872 quo primum mota fuit quaestio in periodico Romae edito cui

titulus "*Acta S. Sedis*" tum scriptis tum verbis liceitatem craniotomiae impugnasse. Non solum igitur ut ab insinuatis suspicionibus me exonerem, sed etiam ut paucis perstringam totam hanc doctrinam liceat mihi ea hic referre quae alibi antea scripsi.

"Catholic theologians have always been practically agreed as to the sinfulness of the practice of craniotomy. The reason is simply that the end, however good and desirable, can never justify or excuse the use of means which are unlawful in themselves. Now, the killing of a human being, even though that being is within a few moments of death from other causes, is wrong in itself, and has all the guilt of homicide. This proposition has never been doubted by Catholics. They all admit that, even in that case, dominion over life and death belongs to God alone. Hence the killing of a human being can never be adopted as a means for obtaining any end, even one so desirable as saving the life of a mother.

Up to a few years ago this teaching was received without question by all writers on ethics within the Church. Of late years, however—moved, no doubt, by the practice prevailing among some medical men—some few theologians took up the opposite side, and began almost to maintain the lawfulness of the operation, provided an attempt had previously been made to baptize the child *in utero*. The chief writers on this side of the question were Rev. Drs. Avanzini and Pennacchi, of Rome. Their arguments may, in the main, be reduced to two.

1. The killing of the child is indirect, so far as the intention of the operator is concerned, for he looks only to the safety of the mother. Now, all moralists hold that the *indirect* killing of innocent persons may *sometimes* be lawful, as, for instance, in the case where a general advancing to the attack, places hostages in the first rank of his army. It is then lawful for the defending army to fire, though they are certain that they will thereby slay their own friends.

2. Even if the killing of the child be supposed to be *directly* contained in the intention of the operator, it is merely the slaying of an unjust aggressor. The mother has

a right to her life, and the presence of the child will deprive her of that right. It is true that the child is unconscious of this fact, and is in no sense morally responsible for it; but it still remains true that it is in reality an impediment to the mother's enjoyment of her right to life; and so, just as I may, when necessary for saving my own life, kill the lunatic who attacks me, though he be not responsible for his act, so may I take the life of the child to save that of the mother.

It must be confessed that, in spite of the ability of the writers who have presented these arguments for the lawfulness of craniotomy, they would seem to be no better than trivial sophisms. With regard to the first, it is evidently false to say that a means which is *directly* adopted for attaining an end, is only *indirectly* contained in the intention of the agent who so adopts it. It is not indeed the *final* object of his intention, but it is the *immediate* and *direct* object—even more direct, if anything, than the end which is ultimately intended. The parity with the case of the hostages does not hold, for there the defenders do not kill their friends in order that from their death the destruction of the enemy may result: this would be to intend the death of the innocent in itself. They aim at the enemy, though they know that their balls will certainly strike also their friends. With regard to the death of the latter, their intention is purely *permissive*. The same cannot be said of the intention of the craniotomist. He takes the death and dismemberment of the child as a means to secure the safety of the mother. His direct intention, therefore, is, first and foremost, to kill the child.

The second argument is due to an equal confusion of ideas. To constitute an aggressor, some positive act is required. The child is in its unfortunate position through no act of its own; it has come there by the course of nature, and is, in itself, wholly passive in the matter—indeed, generally speaking, the mother might with more propriety be called the aggressor on the rights of the child."—*The Medical Record*, New York, Nov. 28, 1885.

Quod de craniotomia hic dixi applicandum etiam est

accelerationi partus, quae fieret in quarto aut quinto mense praegnationis, utut potentiorem haec antea habuerit patronum et magistrum. Nullum enim inter haec duo inveniri poterit discrimen nisi accidentale. Quare hac in re pleno animo assentior iis quae a clarissimo Eschbach pluribus in locis et docte traduntur, et maxime doleo quod clarissimus Lehmkuhl tam obstinate deneget actionem qua foetus extrahitur esse directe occisivam. Etenim impossibile est negare esse directe volitum illud quod assumitur uti medium, et si aliunde constat medium aliquod mortem secum ferre necessario nexu, sequitur profecto actionem qua medium illud ponitur esse directe occisivam. Argumentum autem deductum ex "placenta" non solvitur animadvertendo illam ad matrem potius quam ad foetum pertinere; nam si ex una parte constat illam esse foetui abolute necessariam et ex alia supponatur actio incisiva directe posita ad foetum extrahendum, actio ista certo certius dicenda est directe occisiva. Facta autem Eleazari et Samsonis et exempla illorum qui nanfragio perituri sunt ad rem non faciunt; nam scimus omnes licite posse poni causam bonam aut indifferentem ex qua *immediate* sequatur duplex effectus, alter bonus, malus alter.

II. Deveniendo nunc ad id quod secundo loco mihi dicendum proposui, duas tantum attingam solutiones casus in quo ectopica praegnantia certo supponitur, illam scilicet Patris Lehmkuhl et aliam a me traditam. De prima candide fateor me nullo modo posse eam admittere non solum quia tunc aperta et facillima, immo etiam necessaria sterneretur via tum ad accelerationem partus tum ad craniotomiam, sed etiam quia obstant plura Romanarum Congregationum responsa, quae casum istum indubitanter, etsi non explicite, includunt. Praeterea, quod quidem caput est, obstat insuperabile et invictum argumentum desumptum ex eo quod nunquam, prorsus nunquam, licere debet ponere actionem *directe occisivam foetus quamdiu ejus jus ad vitam integrum perseverat.* Sed hoc ipsum est quod clarissimus theologus denegat: negat scilicet incisionem matris ad foetum extrahendum esse actionem directe occisivam,

nam haec scribit "Difficultas sola est num *debeat* haec foetus praematuri excisio *haberi pro directa occisione.* Quod non puto. Privatur quidam foetus elemento aliquo ad vitam sibi necessario, quo fortasse per pauculos dies vel horas vitam suam producere possit ; sed eo privari, vel eo se privare homini licet in conflictu cum salute vitae alienae potioris, praecipue quando pro eo ipso, qui tantillo bono privatur, simul spes boni infinite majoris causatur." Sed ista quomodo possunt admitti? Num seria illa difficultas quam auctor ipse sibi proponit soluta poterit cuiquam apparere tribus illis verbis "quod non puto?" Illa autem quae sequuntur ipsissima illa sunt ad quae olim recurrebant fautores craniotomiae. In ipsis etiam innuitur tantillum vitae posse facile sperni : quasi non esset reus patrati homicidii qui hominem occideret graviter vulneratum et mox certo moriturum! Pace igitur tanti viri liceat iterum animadvertere hic non agi de *difficultate* sed de solido atque inconcusso principio vi cujus directe volitum dicitur quidquid assumitur tanquam medium. Ergo si ex una parte constat excisionem foetus praematuri assumi uti medium, et ex alia certissimum est hanc excisionem esse illi tam mortiferam sicut mortifera est pisci subtractio aquae aut viro alicui subtractio aëris, dicendum omnino est illam esse actionem directe occisivam. Nisi antea vis istius argumenti plene elidatur inutile erit recurrere ad quodcumque malum quod per talem excisionem evitaretur aut ad quodcumque bonum quod exinde sequeretur, nam sartum semper tectumque servari debet aureum illud principium: *Non sunt facienda mala ut eveniant bona.*

Dixi paulo ante, nullam actionem directe occisivam foetus, posse licite poni *quamdiu ejus jus ad vitam integrum perseverat.* In hisce verbis habes totum fundamentum solutionis casus a me traditae. Etenim jus foetus ad vitam, saltem foetus immaturi, practice loquendo, confunditur cum jure permanendi in loco ubi jacet, quicumque tandem ille sit. Ergo si in casu praegnantiae extra-uterinae, natura dictante, non potest probari foetum ibi esse debere ubi est reconditus, imo probari potest non debere ibi esse, sequitur profecto

illum non possidere jus ad vitam. Quod aliis verbis huc recidit ut dicam, in casu pregnantiae extra-uterinae *et solum in isto casu*, foetum mihi apparere vere affectum omnibus conditionibus aggresoris materialiter injusti, qui non solum indirecte sed etiam directe occidi potest; nam, stante aggressione, amissum est jus ad vitam. Solutionem igitur affirmativam unice dedi propter hanc rationem, et quoniam nemo adhuc rationem istam falsam esse ostendit, solutionem ipsam non possum non retinere. Et re quidem vera, supponas quaeso, aliquem adesse qui a nativitate sortitus fuerit sex digitos, aut duos nasos. Num ipsum contra quintum Decalogi praeceptum agere dicemus, si sextum digitum aut alterum nasum sibi amputabit? Reus forte erit si hoc faciat, sed solum propter periculum, si quid adsit, cui totum corpus exponet; at sane non contrahit malitiam mutilationis corporis quia illud non privat naturali sua integritate. Scilicet non eodem modo monstruosus hic vir peccaret sicut ille qui unum ex quinque digitis aut unicum quem habet nasum sibi abscinderet. Ratio autem haec est quia natura exigit quidem ut corpus nostrum integrum Deo servemus, sed corpus quod sit humanum. Unde sequitur quod ubicumque invenimus aliquid innaturale et monstruosum, ibi nequit urgeri jus naturae, natura enim non sibi contradicit. Neque dicas hanc eamdem rationem urgeri posse in casu praegnantiae uterinae, si quando foetus nimis grande caput protendat, posse scilicet tunc caput comprimi usque ad occisionem; nam respondetur hanc consequentiam nullo modo sequi, quippe cum monstruositas accidentalis toto coelo differat a substantiali. Num natura determinavit unquam quanta esse debeat in homine moles capitis, sicut certo statuit unum debere esse nasum et solum quinque digitos in unaquaque manu? Ceterum tantus est horror quo erga craniotomiam afficior ut, si utcumque probabitur hanc meam solutionem, unice datam pro casu praegnantiae extra-uterinae, ansam praebere illius fautoribus, solutionem ipsam prorsus et libentissime repudiabo. Absit enim ut unquam, aut affirmando dicam aut dubitando insinuem, craniotomiam esse licitam.

A. SABETTI, S.J.

CONFERENCES.

TWO PRIESTS DISTRIBUTING HOLY COMMUNION AT MASS.

Qu. When a priest in surplice and stole assists the celebrant of the Mass in distributing holy Communion, on account of the large number of communicants, should he repeat the words "Misereatur vestri," etc., in taking the ciborium, after the celebrant has pronounced the "Misereatur vestri,"—or should he begin to distribute the sacred particles without saying anything? Some maintain that as the Ritual prescribes the recitation of the "Misereatur vestri" in the administration of holy Communion, it is to be observed by every priest who distributes the same. What do you say?

Resp. In speaking of the administration of holy Communion *intra missam*, the Rubrics prescribe the recitation of the "Misereatur vestri," etc., for the *celebrant of the Mass.* Hence the priest who assists the celebrant in distributing holy Communion at the Mass, says nothing. This stands to reason. The words "Misereatur vestri," etc., are addressed to the present communicants by way of general absolution as a direct preparation for the reception of the Blessed Sacrament. There can be no more purpose in repeating them under the circumstances, than in repeating the "Confiteor."

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PREVENTED FROM SAYING THE BREVIARY.

Qu. Whilst on a journey recently I lost my Breviary, in changing stage-coach. The place I was bound for had no Catholic Church, and it was wholly unlikely that I would meet, before two or three days, a Catholic priest who could help me out by the loan of an Office book. To turn back would have been very inconvenient, although I could have done so, and felt serious scruples about the prospect of having to neglect the Office for at least two days. Do you think the duty of reciting the Canonical Hours in the given case was of such gravity as to oblige my returning home at the sacrifice of time and money, although my journey was not a necessary one?

Resp. Whilst the duty of daily reciting the Canonical Hours is unquestionably a grave one, and therefore obliges under proportionately grave inconveniences, there was in the present case no reason for anxiety. The Church prescribes for her clergy daily prayer—ordinarily and strictly the prayer of the Breviary; but when a priest is by some accident, such as the forgetting of his Office book, or protracted labor in the confessional or on sick calls, prevented from saying the regular Office of the day, he is at perfect liberty to substitute other prayers in its place. This is the purpose of a special faculty granted to missionary priests and hence in general to the clergy of the United States "*recitandi Rosarium vel alias preces, si Breviarium secum deferre non poterunt, vel divinum Officium ob aliquod legitimum impedimentum recitare non valeant.*" (Form. I, n. 26.) The S. Congregation declares that, ordinarily the *fifteen* decades of the beads are here understood as supplying the omission of the Office for one day. In particular cases of incapacity to recite vocal prayers a bishop may dispense with this requirement in part or wholly.

This covers likewise the ground of a proposition, made some time ago, to have a shorter Office substituted for our Sunday Office. The Holy See answered the request by referring to the above mentioned faculty, of which any priest who is overworked on Sundays can avail himself; moreover, according to the discretion of the Bishop, a rule might be formulated which would dispense the clergy from the Sunday Office in part or wholly under given conditions. The five-hour rule in regard to the confessional is one of the applications of this privilege.

MATRIMONIAL DISPENSATIONS BY TELEGRAPH.

In the last issue of the REVIEW we published a Decision of the S. Poenitentiary pointing out that matrimonial dispensations cannot be validly applied until the document containing the same has been actually received, even though

the parties concerned have been assured by private message that the dispensation is actually granted.

This must not be understood as if a telegraphic or cable message, sent by direct authority of the Holy See, were to be of no avail. There are circumstances when the Holy See or its officials might find it necessary to use this method of communicating a dispensation, to save complications which would arise out of delay. In such cases the usual guarantee of the directly official character of the despatch must of course be looked for. The following answer of the S. Office to a query from an Italian bishop, puts the matter beyond doubt.

S. C. S. Officii, 14 Aug. 1892.—"Se sia valida una dispensa matrimoniale eseguita dall' Ordinario dietro l'avviso telegrafico, prima di avere ricevuto il documento autentico della grazia concessa."

Resp. Negative, nisi notitia telegraphica transmissa fuerit ex officio auctoritate S. Sedis. SSmus approbavit.

COMMUNICATIO IN SACRIS CUM SCHISMATICIS.

Qu. I am Hungarian and a member of the Greek Church in communion with the Holy See of Rome. Some time ago I visited a sick companion who comes from Bucharest and belongs to the Greek *schismatic* Church. Whilst there the Greek priest entered with the Blessed Sacrament to administer to the sick man. I knew that it is not lawful for uniate Greeks to communicate in any religious rites of schismatics, because it implies that one does not hold the Church of Christ as the unerring and only true Church. But I also knew that this Russian priest, whilst he does not accept the apostolic teaching of the Church of St. Peter, is a truly ordained priest, and therefore had the Blessed Sacrament, which he consecrated, really present in his hands. Was I to stay and adore the Holy Eucharist, or should I have left for fear of giving scandal to those of my own faith?

Resp. The proper conduct was to acknowledge by adoration the real presence of our Lord, despite the fact that He

was in the keeping of one who refuses to believe His entire doctrine. Beyond this act of reverence to the Blessed Sacrament there was no reason to take part in any ceremony which the schismatic priest or others might construe into a special regard for his belief or person. Hence, it would not be necessary, under similar circumstances, to accompany the priest to his church after he leaves the sick, or to enter there for the purpose of adoring, as Catholics would naturally do in case of their own priests.

CONSECRATION OF AN ALTAR IN AN UNCONSECRATED CHURCH.

Qu. Can I have an altar consecrated before the church, which is not yet entirely free from debt, is to be solemnly consecrated? The church and altar are both of stone and complete in every respect.

Resp. A fixed altar can *not* be consecrated until the church is consecrated. "Utrum in ecclesia tantummodo benedicta altare possit consecrari, quin prius ipsa ecclesia consecretur." Resp. S. R. C., 12 Sept., 1857—*Negative.*

SEPARATING MATINS FROM LAUDS.

Qu. Is it lawful to say *Matins* (anticipated) in the evening, and leave *Lauds* until next day, or must they be said as a moral unit since they constitute but one Canonical Hour?

In separating *Matins* and *Lauds* does it suffice to say *the oration of the day* after the *Te Deum*, or must you make all the commemorations?

Is the *Pater noster* and *Salve Regina* (or corresponding antiphon) to be said in such cases?

Resp. In *private* recitation the parts of the Office may be separated for some good reason. Hence, *Matins* may be said in the evening; *Lauds* the following day. In this case *Matins* end as follows: *Te Deum; Dominus vobiscum—et cum sp.*, etc. *Oremus* (oration of the day only); *Dominus vobiscum—et cum sp.*, *Benedicamus*, *Fidelium animae*, etc., and *Pater noster*. The *Salve Regina*, etc., need not be said. (Cf. S. R. C., Decr., 7 Feb., 1886.)

REQUIEM MASS OVER THE ASHES OF A CREMATED CORPSE.

It is only by degrees that the difficulties, arising from the practice of cremation present themselves to the priest in his sacred ministry. We have already seen in our previous treatment of the subject on various occasions that the Church condemns the practice as repugnant to every religious instinct, and, incidentally, as a method adopted by certain secret and atheistic societies in Italy to lessen the influence of the Catholic Church by abolishing her liturgy.

Nevertheless, a Catholic cremated against his own will and disposition is not to be deprived (like the conscious abettors of the system of cremation) of the last rites of the Church. Lest scandal arise among Catholics from this benign interpretation of the law, it is to be made known that the deceased did not wish his body cremated and that the Church is not accountable for the disposition which the non-Catholic friends of the deceased make of the dead. But it is not lawful for the priest to go to the crematory for the purpose of blessing the ashes or otherwise showing or implying approbation of the custom. (Cf. AMERICAN ECCLESIASTICAL REVIEW, vol. x, n. 6, p. 453.)

But what is to be done when, despite the unwillingness of the deceased Catholic to be cremated, his friends take the corpse to the crematory before it is brought to the church, and afterwards request the priest to perform the "absolution" or to say Mass over the ashes?

From a reply of the S. Congregation, dated July 27, 1892, we would conclude that a priest could not lawfully act in the given case without compromising the attitude of the Church in regard to the forbidden practice of cremation. The question asked by the diocesan authorities of Freiburg (Baden), was whether Mass might be celebrated publicly for Catholics whose bodies *have been* cremated without their consent. The answer was *no*, but that Mass might be *privately* applied for such souls. The difference between a *public* and a *private* Mass, as here indicated, is that of a public liturgical act in which the Church solemnly espouses the object for which the Mass is celebrated, whilst the private

celebration of Mass stands for an intercessory act on the part of the priest individually. The Church does not refuse prayer to the deceased, but she will not do so with a liturgical solemnity which could be misinterpreted as approval of the irregular act which she wishes to condemn. The funeral Mass has always the character of a public celebration, even though it be performed without outward show, because it is known for whom the service is being performed.

The same reasons would seem to apply to the giving of the "absolution" of the dead, which is a public liturgical act and may be construed as a tacit approbation or at least toleration of the system of burning the dead, with which the Church emphatically dissociates her children. Mass or absolution performed over the corpse *before* cremation, when it is known that the deceased did not wish the latter, have an entirely different aspect.

AN EXCEPTIONAL CASE.

Qu. An agnostic physician who at one time had advocated cremation and desired his own body to be disposed of by the method of incineration becomes a Catholic on his death-bed. The priest, after preparing the man for death, adverts to the rite of the Catholic burial, whereupon the sick man earnestly protests that he wishes to be cremated, both from a fear of being buried alive and also because he believes it to be a good sanitary measure for the community. Before the priest can reason him out of this prejudice and show him how this would compromise his faith as a Catholic, the last agony is upon the man and he dies.

Can he receive the last rites of the Church, since he is sure to be cremated and that upon his own declared wish?

Resp. The man dies without due warning of the laws of the Church. His act is in no way contumacious and hence no sin. Having become a Catholic in the face of death, from what we must assume to have been serious and convincing reasons, there can be no doubt that the deceased would have abandoned his intention to be cremated if the matter could have been placed in the just light for him. We have an answer of the Holy Office to a doubt similar to the case proposed, and this answer is in favor of the deceased.

"Is it allowed to administer the last sacraments to such of the faithful as, not being freemasons, have given orders for the cremation of their bodies after death, not as a question of principle but upon other grounds, and refuse to counteract these orders?"

Resp. S. C. S. O., 27 Jul., 1892. "If they refuse, after due warning, *no.* As to the giving or admission of such warning, the rules laid down by approved authors are to be followed; particular care must be taken that no scandal be given."

It is evident from this reply that only obstinate refusal to comply with the just law of the Church on this subject can be construed as condemning a person to the privation of Christian burial.

CATHOLIC OFFICIALS AND WORKMEN IN PUBLIC CREMATORIES.

Qu. "Is it allowed to co-operate in the cremation of a corpse, either by direction, advice or assistance, as medical adviser, official or workman at the crematory; or may this be allowed at least in case of certain necessity or to avoid greater evil?"

"Is it allowed to administer the sacraments to persons co-operating as above, if they refuse to discontinue such co-operation or declare that they are not in a position capable of discontinuing it?"

Resp. "A formal co-operation, by means of direction or advice, is never allowed. On the other hand, material co-operation may at times be tolerated in cases: (1) Where cremation is not considered as an avowed demonstration of Freemasonry; (2) When there is nothing which in itself expresses directly and unquestionably (*unice*) a rejection of the Catholic teaching and an acknowledgment of the principles of the Crematory League; (3) When it is not clear that the Catholic officials and workmen are employed and induced to accept the work for the purpose of showing contempt for the Catholic religion. Furthermore, whilst they may be left in "good faith" under the above-mentioned circumstance, they are to be warned never to take direct part in an actual cremation." (S. C. S. Officii, 27 Jul. 1892.)

THE PRIVILEGE OF THE APOSTOLIC BENEDICTION VERBALLY GIVEN.

Qu. Your recent remarks in reference to the Apostolic Benediction *in articulo mortis* suggest to me to ask for an explanation regarding the following case, which, I understand, actually occurred.

On occasion of a visit to the Holy Father the following favor is accorded: "I give yourself, your relatives and friends, the absolution *in articulo mortis.*" Now, presuming that the recipients were in a state to receive such absolution, where would be the limit of its conference, and what ceremony would be necessary for its application to any individual recipient?

Resp. The Apostolic Blessing with Plenary Indulgence *in articulo mortis*, which it is customary to receive from the Pope is usually understood to include kindred to the third degree (proche parents jusqu'au troisième degré). The Holy Father can hardly have used the word *absolution* under the circumstances, as he could not possibly give it unless he acted as confessor at the death-bed. The "Apostolic Blessing," as usually understood, includes a Plenary Indulgence, which is gained under the ordinary conditions after sacramental absolution by pronouncing with contrite heart the holy name of Jesus, if not with the lips, at least inwardly. The ceremony of its application is practically the ceremony of receiving the last sacraments, and has merely the purpose of increasing the graces flowing from their application.

If the Sovereign Pontiff actually used the phrase "and your friends" in giving the Indulgence, it implied that the recipient would be expected to comply with the formality of presenting the names of the friends whom he desired to benefit by the blessing upon an engrossed card prepared for this purpose and easily obtained in Rome. These cards are signed by the Holy Father at an opportune time after the audience, when they are presented to him by some official of the Papal household. Visitors at the Vatican are, as a rule, informed of these observances, which are not essential unless where, as in the present case, a doubt arises as to the precise extent of the favor granted.

ANALECTA.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII EPISTOLA APOSTOLICA

PRINCIPIBUS POPULISQUE UNIVERSIS LEO PP. XIII.

Salutem et Pacem in Domino.

Praeclara gratulationis publicae testimonia, quae toto superiore anno, ob memoriam primordiorum episcopatus Nostri, undique accepimus, quaeque proximo tempore insignis Hispanorum pietas cumulavit, hunc imprimis attulere Nobis laetitiae fructum quod in illa similitudine concordiaque voluntatum eluxit Ecclesiae unitas, eiusque cum Pontifice maximo mira coniunctio. Videbatur per eos dies orbis catholicus, quasi rerum ceterarum cepisset oblivio, in aedibus Vaticanis obtutum oculorum animique cogitationem defixisse. Principum legationes, peregrinorum frequentia, plenae amoris epistolae, caerimoniae sanctissimae id aperte significabant in obsequio Apostolicae Sedis cor unum esse omnium catholicorum et animam. Quae res hoc etiam accidit iucundior et gratior, quia cum consiliis coeptisque Nostris admodum congruens. Siquidem gnari temporum et memores officii, in omni pontificatus Nostri cursu, hoc constanter spectavimus, atque hoc, quantum docendo agendoque potuimus, conati sumus, colligare Nobiscum arctius omnes gentes omnesque populos, atque in conspicuo ponere vim pontificatus romani, salutarem in omnes partes. Maximas igitur et agimus et habemus gratias primum quidem benignitati divinae, cuius munere beneficioque id aetatis attigimus incolumes: deinde viris principibus, episcopis, clero, privatisque universis, quotquot multiplici testificatione pietatis et obsequii dedere operam ut personam ac dignitatem Nostram honore, Nosque privatim opportuno solatio afficerent.

Quamquam ad plenum solidumque solatium, multum sane defuit. Nam inter ipsas popularis laetitiae studiique significationes, obversabatur animo multitudo ingens, in illo gestientium catholicorum consensu aliena, partim quod evangelicae sapientiae est omino expers, partim quod, licet christiano initiata nomini, a fide catholica

dissidet. Qua re graviter commovebamur, commovemur: neque enim fas est sine intimo doloris sensu cogitationem intendere in tantam generis humani partem longe a Nobis, velut itinere devio, digredientem.—Iamvero, cum Dei omnipotentis vices in terris geramus, qui vult omnes homines salvos fieri et ad agnitionem veritatis venire, cumque Nos et sera aetas et amara curarum ad humanum urgeant exitum, visum est redemptoris magistrique nostri Iesu Christi in eo imitari exemplum, quod proxime ad caelestia rediturus summis precibus a Deo Patre flagitavit, ut alumni sectatoresque sui et mente et animo unum fierent: *Rogo . . . ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint*[1]. Quae quidem precatio obsecratioque divina quoniam non eos tantum complectitur qui tunc in Iesum Christum crederent, sed etiam quotquot crediturí reliquo tempore essent, idcirco dat illa Nobis causam non ineptam aperiendi fidenter vota Nostra, conandique, quoad possumus, ut homines, nullo generis locorumve discrimine, ad fidei divinae unitatem vocentur atque incitentur universi.

Urgente propositum caritate, quae illuc accurrit celerius, ubi opitulandi necessitas maior, primum quidem provolat animus ad gentes omnium miserrimas, quae Evangelii lumen vel nullo modo acceperunt, vel acceptum, incuria seu longinquitate, restinxerunt: proptereaque Deum ignorant, et in summo errore versantur. Quoniam salus omnis a Iesu Christo proficiscitur, *nec enim aliud nomen est sub caelo datum hominibus, in quo nos oporteat salvos fieri*,[2] votorum Nostrorum hoc est maximum, posse sacrosancto Iesu nomine cunctas terrarum plagas celeriter imbui atque compleri. Qua in re munus efficere sibi demandatum a Deo Ecclesia quidem nullo tempore praetermisit. Quid enim undeviginti saecula laboravit, quid egit studio constantiaque maiore, quam ut ad veritatem atque instituta christiana gentes adduceret? Hodieque frequenter maria transmittunt, ad ultima loca progressuri, ex auctoritate Nostra praecones Evangelii: quotidieque a Deo contendimus ut multiplicare benigne velit sacrorum administros, dignos munere apostolico, qui scilicet commoda sua et incolumitatem et vitam ipsam, si res postulaverit, pro Christi regno amplificando non dubitent devovere.

Tu vero propera, humani generis servator et parens Iesu Christe: exequi ne differas quod olim te dixisti facturum, ut cum exaltatus esses a terra, omnia traheres ad te ipsum. Ergo illabere aliquando,

1 Ioan. xvii, 20–21. 2 Acts, iv, 12.

atque ostende te multitudini infinitae, beneficiorum maximorum, quae cruore tuo peperisti mortalibus, adhuc experti: excita sedentes in tenebris et umbra mortis, ut radiis illustrati sapientiae virtutisque tuae, in te et per te sint *consummati in unum.*

Cuius quidem unitatis sacramentum cogitantibus, occurrit Nobis universitas populorum, quos ab erroribus diuturnis ad evangelicam sapientiam divina pietas iamdiu traduxit. Nihil profecto ad recordationem iucundius, neque ad laudem providentissimi numinis praeclarius veterum memoria temporum, cum fides divinitus accepta patrimonium commune atque individuum vulgo habebatur: cum excultas humanitate gentes, locis, ingenio, moribus dissitas, licet aliis de rebus saepe dissiderent, dimicarent, nihilominus in eo, quod ad religionem pertinet, fides christiana universas coniugabat. Ad huius recordationem memoriae, nimis aegre fert animus, quod successu aetatum, suspicionibus inimicitiisque commotis, magnas ac florentes nationes de sinu Ecclesiae romanae male auspicata tempora abstraxerint. Utcumque sit, Nos quidem gratia confisi misericordiaque omnipotentis Dei, qui novit unus opitulandi maturitates, et cuius in potestate est eo, quo vult, voluntates hominum flectere, ad eas ipsas nationes adiicimus animum, easdemque caritate paterna hortamur atque obsecramus, ut redire, compositis dissidiis, velint ad unitatem.

Ac primo peramanter respicimus ad Orientem, unde in orbem universum initio profecta salus. Videlicet expectatio desiderii Nostri iucundam spem incohare iubet, non longe abfore ut redeant, unde discessere, fide avita gloriaque vetere illustres, Ecclesiae orientales. Eo vel magis quod non ingenti discrimine seiunguntur: imo, si pauca excipias, sic cetera consentimus, ut in ipsis catholici nominis vindiciis non raro ex doctrina, ex more, ex ritibus, quibus orientales utuntur, testimonia atque argumenta promamus. Praecipuum dissidii caput, de romani Pontificis primatu. Verum respiciant ad initia, videant quid maiores senserint sui, quid proxima originibus aetas tradiderit. Inde enimvero illud Christi divinum testimonium, *Tu es Petrus et super hanc petram aedificabo Ecclesiam meam*, luculenter extat de romanis Pontificibus comprobatum. Atque in Pontificum numero lectos ex Oriente ipso non paucos prisca vidit aetas, imprimisque Anacletum, Evaristum, Anicetum, Eleutherium, Zosimum, Agathonem: quorum plerisque contigit, ut universae christianae reipublicae administrationem sapienter sancteque gestam, profuso etiam sanguine consecrarent. Plane liquet quo tempore, qua causa, quibus

auctoribus infelix excitata discordia. Ante illud tempus, quo tempore homo separavit quod Deus coniunxerat, sanctum erat apud omnes christiani orbis gentes Sedis Apostolicae nomen, romanoque Pontifici, ut beati Petri successori legitimo, ob eamque rem Iesu Christi in terris vicario, Oriens pariter atque Occidens consentientibus sententiis sine ulla dubitatione parebant. Hanc ob causam, si respiciatur ad initia dissidii, Photius ipse oratores de rebus suis Romam destinandos curavit : Nicolaus vero I. Pontifex maximus Constantinopolim legatos suos nullo contradicente ab Urbe misit, *ut Ignatii Patriarchae causam diligenter investigarent, et Sedi Apostolicae plenis ac veracibus referrent indiciis :* ita ut tota rei gestae historia primatum romanae Sedis, quacum dissensus tum erumpebat, aperte confirmet. Denique in Conciliis magnis tum Lugdunensi II., tum Florentino, supremam romanorum pontificum potestatem nemo ignorat, facili consensione et una omnes voce, latinos graecosque ut dogma sanxisse.

Ista quidem ob hanc rem consulto revocavimus, qui ad reconciliandam pacem velut invitamenta sunt : eo vel magis, quod hoc tempore perspicere in orientalibus videmur multo mitiorem erga catholicos animum, imo propensionem quamdam benevolentis voluntatis. Id nominatim non multo ante apparuit, cum scilicet nostris, pietatis causa in Orientem advectis, egregia humanitatis amicitiaeque praestita officia vidimus. Itaque *os Nostrum patet ad vos*, quotquot estis, graeco aliove orientali ritu, Ecclesiae catholicae discordes. Magnopere velimus, reputet unusquisque apud se illam Bessarionis ad patres vestros plenam amoris gravitatisque orationem : *Quae nobis relinquetur apud Deum responsio, quare a fratribus divisi fuerimus, quos ut uniret et ad unum ovile redigeret, ipse descendit de caelo, incarnatus et crucifixus est? quae nostra defensio erit apud posteros nostros ? non patiamur haec, Patres optimi : non habeamus hanc sententiam, non ita male nobis consulamus et nostris.* Quae sint postulata Nostra, probe per se ipsa et coram Deo perpendite. Nulla quidem humana re, sed caritate divina, communisque salutis studio permoti, reconciliationem coniunctionemque cum Ecclesia romana suademus : coniunctionem intelligimus plenam ac perfectam : talis enim esse nullo modo potest ea, quae nihil amplius inducat, quam certam aliquam dogmatum credendorum concordiam fraternaeque caritatis commutationem. Vera coniunctio inter christianos est, quam auctor Ecclesiae Iesus Christus instituit voluitque, in fidei et regiminis unitate consistens. Neque est cur dubitetis, quidquam propterea vel Nos vel successores Nostros de

iure vestro, de patriarchalibus privilegiis, de rituali cuiusque Ecclesiae consuetudine detracturos. Quippe hoc etiam fuit, idemque est perpetuo futurum in consilio disciplinaque Apostolicae Sedis positum, propriis cuiusque populi originibus moribusque ex aequo et bono non parce tribuere. At vero redintegrata nobiscum communione, mirum profecto quanta Ecclesiis vestris dignitas quantum decus, divino munere, accedet. Sic igitur vestram ipsorum supplicationem Deus perbenigne audiat, *Fac cessent schismata ecclesiarum*[1] atque, *Congrega dispersos et reduc errantes, et coniunge sanctae tuae catholicae et apostolicae Ecclesiae*[2]: sic ad illam restituamini unam sanctamque fidem, quam ultima vetustas nobis perinde vobisque constantissime tradidit; quam patres ac maiores vestri inviolate servarunt: quam ipsam splendore virtutum, magnitudine ingenii, excellentia doctrinae certatim illustravere Athanasius, Basilius, Gregorius Nazianzenus, Ioannes Chrysostomus, uterque Cyrillus, aliique magni complures, quorum gloria ad Orientem atque Occidentem, tamquam communis hereditas aeque pertinet.

Vosque nominatim compellare hoc loco liceat, Slavorum gentes universae, quarum claritudinem nominis multa rerum gestarum monumenta testantur. Nostis quam egregie de Slavis meruerint sancti in fide patres Cyrillus et Methodius, quorum memoriam Nosmetipsi honore debito augendam aliquot ante annis curavimus. Eorum virtute et laboribus parta plerisque e genere vestro populis humanitas et salus. Quo factum ut Slavoniam inter et romanos pontifices pulcherrima vicissitudo hinc beneficiorum, illinc fidelissimae pietatis diu extiterit. Quod si maiores vestros misera temporum calamitas magnam partem a professione romana alienavit, considerate quanti sit redire ad unitatem. Vos quoque Ecclesia pergit ad suum revocare complexum, salutis, prosperitatis, magnitudinis praesidium multiplex praebitura.

Caritate non minore ad populos respicimus, quos, recentiore memoria, insolita quaedam rerum temporumque conversio ab Ecclesia romana seiunxit. Variis exactorum temporum casibus oblivione dimissis, cogitationem supra humana omnia erigant, animoque veritatis et salutis unice cupido, reputent apud se constitutam a Christo Ecclesiam. Quacum si velint congregationes conferre suos, et quo loco in illis religio sit aestimare, facile dabunt, se quidem multis maximisque in rebus, primordiorum oblitos, ad nova errore vario defluxisse; neque diffitebuntur, ex eo velut patrimonio veritatis, quod novarum rerum auctores secum in seces-

1 (In liturg, S. Basilii.) 2 (*Ib.*)

sione avexerant, nullam fere formulam fidei certam atque auctoritate praeditam apud ipsos superesse. Immo vero illuc iam deventum, ut multi non vereantur fundamentum ipsum convellere, in quo religio tota et spes omnis mortalium unice nititur, quod est divina Iesu Christi Servatoris natura. Pariter, quos antea novi veterisque Testamenti libros affirmabant divino afflatu conscriptos, eis nunc talem abnegant auctoritatem: quod sane, data cuilibet potestate interpretandi sensu iudicioque suo, omnino consequi erat necesse. Hinc sua cuiusque conscientia, sola dux et norma vitae, qualibet alia reiecta agendi regula: hinc pugnantes inter se opiniones et sectae multiplices, eaedemque persaepe in *naturalismi* aut *rationalismi* placita abeuntes. Quocirca, desperato sententiarum consensu, iam coniunctionem praedicant et commendant fraternae caritatis. Atque id sane vere: quandoquidem caritate mutua coniuncti esse universi debemus. Id enim maxime Iesus Christus praecepit, atque hanc voluit esse sectatorum suorum notam, diligere inter se. Verum qui potest copulare animos perfecta caritas, si concordes mentes non effecerit fides? His de causis complures eorum de quibus loquimur, sano iudicio, veritatisque studiosi, certam salutis viam in Ecclesia catholica quaesivere, cum plane intelligerent nequaquam se posse cum Iesu Christo tamquam capite esse coniunctos, cuius non adhaerescerent corpori, quod est Ecclesia: nec sinceram Christi fidem adipisci, cuius magisterium legitimum, Petro et successoribus traditum, repudiarent. Ii videlicet in Ecclesia romana expressam verae Ecclesiae speciem atque imaginem dispexere, inditis ab auctore Deo notis plane conspicuam: ideoque in ipsis numerantur multi, acri iudicio subtilique ad antiquitatem excutiendam ingenio, qui Ecclesiae romanae ab Apostolis continuationem, dogmatum integritatem, disciplinae constantiam scriptis egregiis illustrarint. Igitur horum virorum proposito exemplo, compellat vos plus animus quam oratio, fratres nostri, qui tria iam saecula nobiscum de fide Christiana dissidetis, itemque vos, quotcumque deinceps quavis de causa seorsum a nobis abiistis. *Occurramus omnes in unitatem fidei et agnitionis filii Dei*[1]. Ad hanc unitatem, quae nullo tempore Ecclesiae catholicae defuit, nec potest ulla ratione deesse, sinite ut vos invitemus, dextramque peramanter porrigamus. Vos Ecclesiae, communis parens, jamdiu revocat ad se, vos catholici universi fraterno desiderio expectant, ut sancte nobiscum colatis

1 Eph. iv, 13.

Deum, unius Evangelii, unius fidei, unius spei professione in caritate perfecta coniuncti.

Ad plenum optatissimae unitatis concentum, reliquum est ut ad eos, quotquot toto orbe sunt, transgrediatur oratio, quorum in salute diu evigilant curae cogitationesque Nostrae: catholicos intelligimus, quos romanae professio fidei uti obedientes facit Apostolicae Sedi, ita tenet cum Iesu Christo coniunctos. Non ii quidem ad veram sanctamque unitatem cohortandi, quippe cuius iam sunt, divina bonitate, compotes: monendi tamen ne, ingravantibus undique periculis, summum Dei beneficium socordia atque ignavia corrumpant. Huius rei gratiâ, quae Nosmetipsi gentibus catholicis vel universis vel singulis alias documenta dedimus, ex iis cogitandi agendique normam opportune sumant: illudque imprimis velut summam sibi legem statuant, magisterio auctoritatique Ecclesiae non anguste, non diffidenter, sed toto animo et perlibente voluntate omnibus in rebus esse parendum. Qua in re animum advertant, illud quam valde sit unitati christianae perniciosum, quod germanam formam notionemque Ecclesiae varius opinionum error passim obscuravit, delevit. Ea quippe, Dei conditoris voluntate ac iussu, societas est genere suo perfecta: cuius officium ac munus est imbuere praeceptis institutisque evangelicis genus humanum, tuendâque integritate morum et christianarum exercitatione virtutum, ad eam, quae unicuique hominum proposita in caelis est, felicitatem adducere. Quoniamque societas est, uti diximus, perfecta, idcirco vim habet virtutemque vitae, non extrinsecus haustam, sed consilio divino et suapte natura insitam: eademque de causa nativam habet legum ferendarum potestatem, in iisque ferendis rectum est eam subesse nemini: itemque aliis in rebus, quae sint iuris sui oportet esse liberam. Quae tamen libertas non est eiusmodi, ut ullum det aemulationi invidiaeque locum: non enim potentiam consectatur Ecclesia, neque ulla cupiditate sua impellitur, sed hoc vult, hoc expetit unice, tueri in hominibus officia virtutum, et hac ratione, hac via, sempiternae eorum saluti consulere. Ideoque facilitatem indulgentiamque maternam adhibere solet: imo etiam non raro contingit, ut plura temporibus civitatum tribuens, uti iure suo abstineat: quod sane pacta ipsa abunde testantur cum imperiis saepe conventa. Nihil magis ab ea alienum, quam rapere ad se quicquam de iure imperii: sed vicissim vereatur imperium necesse est iura Ecclesiae, caveatque ne ullam ex iis partem ad se traducat. Nunc vero, si res et facta spectentur, cuiusmodi est temporum cursus? Ecclesiam videlicet suspectam habere, fastidere,

odisse, invidiose criminari nimis multi consuevere : quodque multo gravius, id agunt omni ope et contentione, ut ditioni gubernatorum civitatis faciant servientem. Hinc sua ipsi et erepta bona, et deducta in angustum libertas · hinc alumnorum sacri ordinis circumiecta difficultatibus institutio : perlatae in Clerum singulari severitate leges : dissolutae, prohibitae, optima christiani nominis praesidia, religiosorum sodalitates ; brevi *regalistarum* praecepta atque acta acerbius renovata. Hoc quidem est vim aferre sanctissimis Ecclesiae iuribus, quod maxima gignit civitatibus mala, propterea quod cum divinis consiliis aperte pugnat. Princeps enim atque opifex mundi Deus, qui hominum congregationi et civilem et sacram potestatem providentissime praeposuit, distinctas quidem permanere eas voluit, at vero seiunctas esse et conligere vetuit. Quin immo cum Dei ipsius voluntas, tum commune societatis humanae bonum omnino postulat, ut potestas civilis in regendo gubernandoque cum ecclesiastica conveniat. Hinc sua et propria sunt imperio iura atque officia, sua item Ecclesiae : sed alterum cum altera concordiae vinclo colligatum esse necesse est.—Ita sane futurum, ut Ecclesiae imperiaque necessitudines mutuae ab illa sese expediant perturbatione, quae nunc est, non uno nomine improvida, bonisque omnibus permolesta : pariterque impetrabitur, ut non permixtis, neque dissociatis utriusque rationibus, reddant cives *quae sunt Caesaris, Caesari, quae sunt Dei, Deo.*

Simili modo magnum unitati discrimen ab ea hominum secta impendet, quae *Massonica* nominatur, cuius funesta vis nationes praesertim catholicas iamdiu premat. Turbulentorum temporum nacta favorem, viribusque et opibus et successu insolescens, dominatum suum firmius constabilire, latisque propagare summa ope contendit. Iamque ex latebra et insidiis in lucem erupit civitatum, atque in hac Urbe ipsa, catholici nominis principe, quasi Dei numen lacessitura consedit. Quod vero calamitosissimum est ubicumque vestigium posuit, ibi in omnes sese ordines in omniaque instituta reipublicae infert, si tandem summam arbitriumque obtineat. Calamitosissimum id quidem eius enim manifesta est quum opinionum pravitas tum consiliorum nequitia. Per speciem vindicandi iuris humani civilisque societatis instaurandae, christianum nomen hostiliter petit traditam a Deo doctrinam repudiat : officia pietatis, divina sacramenta, tales res augustiores tamquam superstitiosa vituperat : de matrimonio, de familia, de adolescentium institutione, de privata omni et publica disciplina, christianam formam detrahere nititur, omnemque humanae et divinae potestatis rever-

entiam ex animo evellere populorum. Praecipit vero colendam homini esse naturam, atque huius unius principiis aestimari ac dirigi veritatem, honestatem, iustitiam oportere. Quo pacto, uti perspicuum est, compellitur homo ad mores fere vitaeque consuetudinem ethnicorum, eamque multiplicatis illecebris vitiosiorem. Hac de re, quamquam alias a Nobis gravissimeque est dictum, Apostolica tamen vigilantia, adducimur in idem ut insistamus, etiam atque etiam monentes, in tam praesenti periculo nullas esse cautiones tantas quin suscipiendae sint maiores. Clemens prohibeat Deus nefaria consilia : sentiat tamen atque intelligat populus christianus, indignissimum sectae iugum excutiendum aliquando esse : excutiantque enixius, qui durius premuntur, Itali et Galli. Quibus armis, qua ratione id rectius possint, iam Nos ipsi demonstravimus ; neque victoria incerta eo fidentibus duce, cujus perstat divina vox : *Ego vici mundum* [1].

Utroque depulso periculo, restitutisque ad fidei unitatem imperiis et civitatibus, mirum quam efficax medicina malorum et quanta bonorum copia manaret. Praecipua libet attingere.

Pertinet primum ad dignitatem ac munera Ecclesiae : quae quidem receptura esset honoris gradum debitum, atque iter suum et invidia vacuum et libertate munitum pergeret, administra evangelicae veritatis et gratiae : idque singulari cum salute civitatum. Ea enim cum magistra sit et dux hominum generi a Deo data, conferre operam potest praecipue accommodatam maximis temporum conversionibus in commune bonum temperandis, caussis vel impeditissimis opportune dirimendis, recto iustoque, quae firmissima sunt fundamenta reipublicae provehendo.

Praeclara deinde coniunctionis inter nationes accessio fieret, desideranda maxime hoc tempore, ad taetra bellorum discrimina praecavenda. Ante oculos habemus Europae tempora. Multos iam annos plus specie in pace vivitur, quam re. Insidentibus suspicionibus mutuis, singulae fere gentes pergunt certatim instruere sese apparatu bellico. Improvida adolescentium aetas procul parentum consilio magisterioque in pericula truditur vitae militaris : validissima pubes ab agrorum cultura, a studiis optimis, a mercaturis, ab artificiis, ad arma traducitur. Hinc exhausta magnis sumptibus aeraria, attritae civitatum opes, afflicta fortuna privatorum ; iamque ea, quae nunc est, veluti procincta pax diutius ferri non potest. Civilis hominum coniunctionis talemne esse naturâ

1 Io. xvi, 33.

statum? Atqui hinc evadere, et pacem veri nominis adipisci, nisi Jesu Christi beneficio, non possumus. Etenim ad ambitionem ad appetentiam alieni, ad aemulationem cohibendam, quae sunt maximae bellorum faces, christiana virtute imprimisque iustitia, nihil est aptius : cuius ipsius virtutis munere tum iura gentium et religiones foederum integra esse possunt, tum germanitatis vincula firmiter permanere, eo persuaso : *Iustitia elevat gentem* [1].

Pariter domi suppetet inde praesidium salutis publicae multo certius ac validius, quam quod leges et arma praebent. Siquidem nemo non videt, ingravescere quotidie pericula incolumitatis et tranquillitatis publicae, cum seditiorum sectae, quod crebra testatur facinorum atrocitas, in eversiones conspirent atque excidia civitatum. Scilicet magna contentione agitatur ea duplex causa, quam *socialem*, quam *politicam* appellant. Utraque sane gravissima : atque utrique sapienter iusteque dirimendae, quamvis laudabilia studia, temperamenta, experimenta sint in medio consulta, tamen nihil aliud tam opportunum fuerit, quam si passim animi ad conscientiam regulamque officii ex interiore fidei christianae principio informentur. De *sociali* causa in hanc sententiam a Nobis non multo ante, datâ operâ, tractatum est, sumptis ab Evangelio, itemque a naturali ratione principiis. De caussa *politica*, libertatis cum potestate conciliandae gratiâ, quas multi notione confundunt et re intemperanter distrahunt, ex christiana philosophia vis derivari potest perutilis. Nam hoc posito, et omnium assensu approbato, quaecumque demum sit forma reipublicae, auctoritatem esse a Deo, continuo ratio perspicit, legitimum esse in aliis ius imperandi, consentaneum in aliis officium parendi, neque id dignitati contrarium, quia Deo verius quam homini paretur : a Deo autem *iudicium durissimum iis qui praesunt* denuntiatum est, nisi personam eius recte iusteque gesserint. Libertas vero singulorum nemini potest esse suspecta et invisa, quia nocens nemini in iis quae vera sunt, quae recta, quae cum publica tranquillitate coniuncta, versabitur. Denique si ullud spectetur, quid possit populorum ac principum parens et conciliatrix Ecclesia, ad utrosque iuvandos auctoritate consilioque suo nata, tum maxime apparebit quantum salutis communis intersit ut gentes universae inducant animum idem de fide christiana sentire, idem profiteri.

Ista quidem cogitantes ac toto animo concupiscentes, longe intuemur qualis esset rerum ordo in terris futurus, nec quidquam

1 Prov. xiv, 34.

novimus consequentium bonorum contemplatione iucundius. Fingi vix animo potest, quantus ubique gentium repente foret ad omnem excellentiam prosperitatemque cursus, constituta tranquillitate, et otio, incitatis ad incrementa litteris, conditis insuper auctisque christiano more, secundum praescripta Nostra, agricolarum, opificum, industriorum consociationibus, quarum ope et vorax reprimatur usura, et utilium laborum campus dilatetur.

Quorum vis beneficiorum, humanarum atque excultarum gentium nequaquam circumscripta finibus, longe lateque, velut abundantissimus amnis, deflueret. Illud enim est considerandum, quod initio diximus, gentes multitudine infinitas plura iam saecula et aetates praestolari, a quo lumen veritatis humanitatisque accipiant. Certe, quod pertinet ad sempiternam populorem salutem, aeternae mentis consilia longissime sunt ab hominum intelligentia remota : nihilominus si per varias terrarum plagas tam est adhuc infelix superstitio diffusa, id non minima ex parte vitio dandum subortis de religione dissidiis. Nam, quantum valet mortalis ratio ex rerum eventis existimare, hoc plane videtur Europae munus assignatum a Deo, ut christianam gentium humanitatem ad omnes terras sensim preferat. Cuius tanti operis initia progressusque, superiorum aetatum parta laboribus, ad laeta incrementa properabant, cum repente discordia saeculo xvi deflagravit. Discerpto disputationibus dissidiisque nomine christiano, extenuatis Europae per contentiones et bella viribus, funestam temporum vim sacrae expeditiones sensere. Insidentibus discordiae caussis, quid mirum si tam magna pars mortalium moribus inhumanis, et vesanis ritibus implicita tenetur? Omnes igitur pari studio demus operam ut concordia vetus, communis boni caussâ, restituatur. Eiusmodi reconciliandae concordiae, pariterque beneficiis christianae sapientiae late propagandis, opportuna maxime fluunt tempora, propterea quod humanae fraternitatis sensa nunquam altius in animos pervasere, neque ulla aetate visus homo sui similes, noscendi opitulandique caussâ, studiosius anquirere. Immensos terrarum marisque tractus celeritate incredibili currus et navigia transvehuntur ; quae sane egregios usus afferunt, non ad commercia tantummodo curiositatemque ingeniosorum, sed etiam ad verbum Dei ab ortu solis ad occasum late disseminandum.

Non sumus nescii, quam diuturni laboriosique negotii sit rerum ordo, quem restitutum optamus : nec fortasse deerunt, qui Nos arbitrentur nimiae indulgere spei, atque optanda magis, quam expectanda quaerere. Sed Nos quidem spem omnem ac plane fidu-

ciam collocamus in humani generis Servatore Iesu Christo, probe memores, quae olim et quanta per stultitiam Crucis et praedicationis eius patrata sint, *huius mundi* obstupescente et confusa *sapientia*. Principes vero et rectores civitatum nominatim rogamus, velint pro civili prudentia sua et fideli populorum cura consilia Nostra ex veritate aestimare, velint auctoritate et gratia fovere. Quaesitorum fructuum si vel pars provenerit, non id minimi fuerit beneficii loco in tanta rerum omnium inclinatione, quando impatientia praesentium temporum cum formidine iungitur futurorum.

Extrema saeculi superioris fessam cladibus trepidamque perturbationibus Europam reliquere. Haec, quae ad exitum properat aetas, quidni, versa vice, humano generi hereditate transmittat auspicia concordiae cum spe maximorum bonorum, quae unitate fide christianae continentur?

Adsit optatis votisque Nostris *dives in misericordia Deus, cuius in potestate tempore sunt et momenta*, benignissimeque implere maturet divinum illud Iesu Christi promissum, *fiet unum ovile et unus pastor* [1].

Datum Romae apud S. Petrum die XX Iunii anno MLCCCXCIV, Pontificatus Nostri decimoseptimo.

LEO PP. XIII.

1 Ioann. x. 16.

BOOK REVIEW.

A CONVERT THROUGH SPIRITUALISM. With Preface by Richard F. Clarke, S.J.—London: Kegan Paul, Trench, Trubner & Co.

'To a Catholic," says the lady who writes this remarkable story of the experience which led her into the Catholic Church, "all conscious seeking into the invisible world is, as we are aware, wisely forbidden." At the time when she became a member of the spiritualist circle she knew nothing of the Catholic Church and felt no such restraint. She had lost her husband after a very happy but short married life and "was hungering and thirsting for some sign of his presence, for some evidence that he still lived," when she began to hear Spiritualism discussed. Eagerly, yet with the single purpose which her affection for her departed husband prompted, she pursued the subject and soon came into contact with other persons equally honest in the search after the unknown. The communications received during the *seances* were often startling and seemingly true, "but occasionally deceptions were attempted." "I recollect particularly that on one occasion, when a friend of mine and I had our hands on the 'Indicator,' a spirit endeavored to communicate with me which professed to be that of my husband . . . Dubious of the identity and conscious of a distressing influence, I said: 'I charge you to speak the truth in the name of the Blessed Trinity.' Instantly the movement of the 'Indicator' ceased . . . After some minutes it began again to spell, though very slowly, and, as it were, painfully: 'I am one of the unhappy beings whom you would call a devil."

The writer and her friend were at this time fully alive to the danger of spiritualistic communication when held, "not from any good motive, but out of morbid curiosity and with a half guilty consciousness of the influence to which they are subject, being no heaven sent messenger." But they did not intend to tempt God. Their *seances* were begun by prayer, and it appears that this had

been suggested by the spirits of the departed, who also besought the members to pray for them. "This fact," says our writer, "struck me very much—'Is not this the Roman Catholic Doctrine of purgatory and of prayer to the dead?' I asked a spirit. 'Yes, and it is true' was the reply. . . . We began to wonder whether, as the Church of Rome was apparently considerably right, it might not be actually possible that she should be right in a good deal more, and what if she should be altogether right, and be the one true teacher?" At another time a friend, who has since become a Catholic, and who is at present a nun, asked the spirit whether the Church of England was preferable to other forms of religion, as she believed it then to be. "The Roman Catholic Church is the true religion" was the reply. Upon this the friend immediately exclaimed: "Now I know that this is not a reliable message!" Yet she found the peace of her soul in that Church, after all. So did the writer of our sketch, whose first plain statement of her case provoked not a little criticism from Catholics who saw in the assumption of one not belonging to the true fold of Christ, claiming to have received communications and petitions for intercessory prayer from the souls in purgatory, a certain inconsistency and presumption. Yet this is an error. The sincere search after truth is a mark itself of Catholicity so far as it ensures communication of preparatory graces to the soul and there is no cause why God could not or should not make use of such communications as above related to bring full conviction to the inquirer.

As for the actual existence of such communications there can be no doubt. On the part of Catholics it would be wrong to solicit any intercourse with the spirit-world, because of its extreme danger and the difficulty of distinguishing between good and evil spirits, which latter, as St. Paul assures us, often assume the garb of light. When, nevertheless, God desires such communication, the initiative comes, as a rule, from Himself, and with it goes the guarantee of the heavenly source of the message. In the case of sincere non-Catholics this rule does not apply in the same degree, and hence we cannot pronounce upon the character of similar communications with any degree of certainty. As our author says: "In the preternaturalism of the present day, outside the Church, there are many shades and grades and degrees and differences included under the general name of "*Spiritualism*," and whilst she allows "that it is scarcely possible to overstate or exaggerate its many and fearful perils," yet in some cases, as in her own, she believes that God uses

this means to lead souls from darkness to the light of Catholic truth. Father Richard Clarke, in a preface of several pages, lays down what seem to him the rules that ought to guide us in forming our opinion as to what is lawful and what is unlawful in the method of intercourse with those who belong to the invisible world. These rules practically formulate the distinction suggested above, between invoking the spirits of the dead (necromancy) through wantonness and the desire of an honest soul to obtain assurance of a basis for that longing after eternal happiness which is an agony for those who have no positive faith to guide them in their aspirations.

CASUS DE ECTOPICIS SEU EXTRA-UTERINIS CONCEPTIBUS NECNON DE PROCURATIONE ABORTUS, Auctore A. Eschbach, Seminarii Gallici in Urbe Rectore.—Rome: Imprimerie S. Joseph. 1894.

The contents of this pamphlet which is, practically, a reprint of the articles that have recently appeared in the *Revue Romaine*, have already been discussed in the two preceding issues of this REVIEW. P. Lehmkuhl, S.J., answers specifically, in the present number (see the article *Libellum P. Eschbach*) the charges advanced against the position of the eminent Jesuit theologian. How far these explanations will satisfy our illustrious Roman critic remains to be seen. We anticipate, however, that this controversy will definitely settle the delicate question which has been thoroughly ventilated in our pages for the last six months or more.

THEOLOGIA MORALIS per modum Conferentiarum auctore cl. P. Benjamin Elbel, O.S.F. Novis curis editit P. F. Irenaeus Bierbaum, O.S.F.—Editio secunda. Cum approbatione Superiorum. Vol. I. — Paderbornae, MDCCCXCIV. Ex Typographia Bonifaciana.—(J. W. Shroeder.) Page iv, 923.

There can be no hesitation in pronouncing favorably upon this new edition of a work whose excellent features of method we pointed out some years ago, when reviewing the first edition. P. Elbel's text has stood the test of a centenary advance in perfecting the medium of pastoral science. The present edition is an improvement on its predecessor from a mechanical point of view, facilitating reference to the contents both by the headlines and also

by a complete index at the end of the volume. Furthermore, the entire work has been subjected to a scrupulous revise in order to bring the solutions of the given cases of conscience in explicit and complete harmony with the recent decisions of the S. Office. The fourth part, "De sex ultimis praeceptis decalogi," has been added to the first volume, which is both a convenience and perhaps also somewhat more congruous than the old partition.

As to the matter, apart from the added references to later decrees of the S. Congregation, some portions of the work have been recast, notably the latter part of the Conferences *De magia et maleficio*. In regard to spiritualism though we believe the judgment of our author is practically correct, there are exceptions classed under the generic name of spiritistic influence which must limit the categorical enunciation of such principles as "spiritismus proprie dictus pravissimus est . . . quia experentia teste tendit ad obscurandam veritatem catholicam et stabiliendam falsitatem, haeresim et apostasiam a fide." We admit that the danger implied in this quasi definition is exceedingly great and can never be lawfully braved by a Catholic, yet there are well authenticated cases where the opposite results have been reached. We refer the reader to another book review entitled "A Convert Through Spiritualism," as suggestive in this respect. Whether text books in theology should take account of these exceptions or possibilities when giving the principle upon which to form a practical judgment, must depend on the likelihood of a priest encountering such cases, when he will find that acting upon the above defined principle will make him close the door of the Church to a soul in search of truth, instead of reasonably opening it in the conviction that the veil which conceals evil is sometimes a revelation of truth. But this is an incidental criticism which in no wise falls singly upon the theologian before us; for after all caution is a better principle than too much distinction in questions which are at best obscure.

The methodical arrangement, clear exposition and thoroughly practical application of the established moral code to concrete cases form the distinguishing features of this theology. It is a combination of theory and practice which readily appeals to the student who is preparing for the ministry of the confessional. If cases of conscience as treated here were simply read in the "Conferences" which many of the clergy periodically hold for the purpose of mutual advancement in the study of moral theology, a vast amount of good would be accomplished with but little effort or preparatory

application. As a theological text book Elbel holds a distinct place and ranks, as we have said before, by the side of scientific works with the very highest.

THE LIFE OF THE BLESSED ANTHONY BALDINUCCI. By Francis Goldie, S.J.—London: Burns & Oates. 1894.

One year ago, on the feast of St. George, amid the festivities of the Episcopal Jubilee of Leo XIII., Rome celebrated the solemn beatification of the Jesuit, Anthony Baldinucci. He was not, like many of his recently canonized brethren, a martyr who had sacrificed his life-blood during the persecution in China or Japan, but a missionary whom burning zeal for the salvation of souls in his native country urged to the unbloody martyrdom of daily sacrifices which require a heroism different, but probably of a higher kind, than the generous act which spends itself once for all under the torture of the persecutor.

Blessed Anthony lived and labored among the people in the towns and villages round about Rome. As a youth of seventeen he had entered the religious state, fifteen years he had spent in preparing himself for his work of the missions, and then for twenty more he labored day and night attracting and leading souls to God by the wondrous unction of his preaching, and much more by the edification of his beautiful life. He actually died whilst giving a mission at Pofi, a little town south of Frosinone, the Frusino of Volscians on the Via Latina, and it is touching to watch the interest with which he occupied himself with this duty to the last, even when he lay helplessly stretched on his death-bed. "He asked them to sing for him one of the mission hymns from a little book called *Laudi spirituali*, on our Lady's birth, and he himself, with much fervor and joyfulness, though faintly and as best he could, yet with great tenderness, sang the refrain, *Gesu, mio dolce amor, io per te muoio*—Jesus, my true love, for Thee I die!" He particularly enjoyed, and often asked those around his bed to repeat the words of another hymn "*Paradiso, o bella patria*," and when he was told, as he desired, that the priest who had taken his place as preacher, was giving the people in the church the blessing at the conclusion of the mission, he raised himself, and, with crucifix in hand, also blessed the people whom he loved; then he called for a lay brother, to whom he was much attached, and gave him some